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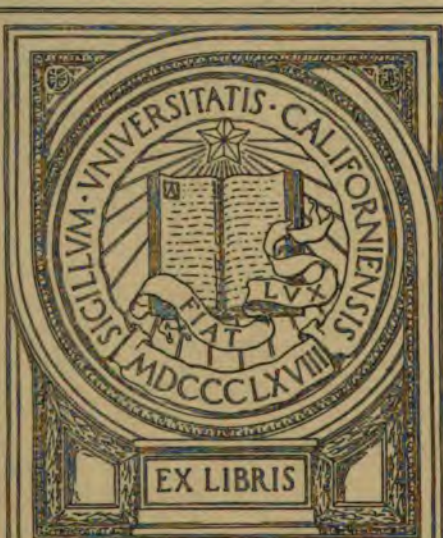
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A  
COREAN MANUAL  
OR  
PHRASE BOOK;  
WITH  
INTRODUCTORY GRAMMAR.

BY  
JAMES SCOTT, M.A.,

*H. B. M.'s Vice Consul.*

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SECOND EDITION.

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# PREFACE.

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In issuing a Second Edition of my Manual, I would venture to solicit for my labours the kindly consideration of critics and scholars. The Korean language presents so many difficulties both of grammatical construction and of verb inflection that the task of the student who attempts to acquire a mastery of its colloquial is well nigh hopeless. There are no native grammars of the language; and the only vocabulary used by Korean scholars is the *Ok P'yen* 玉篇, a Chinese Dictionary which gives the Korean transliteration of the sounds of the Chinese Characters with their meanings in Chinese. ~ Although one of the most ancient tongues of Asia, the influence of Chinese literature and civilization early led Korean scholars to relegate the study of their vernacular to a subordinate place in public estimation. The native aspirant for official position and literary honours devotes himself entirely to the study of the Chinese classics; and all official and other correspondence is conducted in Chinese to the exclusion of the Korean script.

To the Fathers of the French Mission in Korea belongs the distinction of having compiled the first Dictionary and Grammar of the language—monuments of painstaking accuracy and erudition. As an introduction to the study of the colloquial, I ventured in 1887 to publish a Korean Manual—a collection of sentences prefaced by a few grammatical notes intended to help the novice over the first difficulties of the language and to indicate those essentials of noun inflection and verb conjugation which require especial study and consideration. These sentences met with so favourable a reception that, in deference of the expressed wishes of Korean students and others, I have retained them in much their original form, making only such alterations as a further acquaintance with the spoken language has shown to be necessary and useful. The new matter added to the present edition is explanatory of the grammar and especially of the



verb conjugation, and will, it is hoped smooth the course of future students, and perhaps prepare the way to a more complete and graduated text book. In the present volume I have striven to embody the results of my own tentative efforts in the study of the language; it is in short, the fruits of my own experience and a slender contribution to the small total of our knowledge of Corean speech.

In conclusion, it is my pleasant duty to record my acknowledgments to the Rev. M. N. Trollope of the English Church Mission in Corea for much and valuable assistance in revising the proofs and for many important emendations and suggestions as the volume passed through the Press. To Bishop Corfe I am also bound to convey my sincere thanks for the special printing facilities, that he generously placed at my disposal in publishing the present Edition.

*May, 1893.*



# THE COREAN ALPHABET.

—o—

## VOWELS.

아	a
야	ya
어	e (ō, or ū)
여	ye (yō, or yū)
오	o
요	yo
우	ou, (u)
유	you, (yu)
으	eu
이	i
으	ă (short)

## CONSONANTS.

가	k
나	n
다	t
라	r (initial) l (final)
마	m
바	p
사	s (initial) t (final)
하	mute, (initial) ng, (final)
자	ch
차	ch' (aspirated ch)
카	k' (aspirated k)
타	t' (aspirated t)
파	p' (aspirated p)
ㅎ	h, (spiritus asper)

## DIPHTHONGS.

애	ai, ai in <i>strid</i> .
의	ai, ai in <i>said</i> .
에	ei, e in <i>met</i> .
예	yei, ye in <i>yet</i> .
외	eui, ui of <i>lui</i> in French.
와	oa, wa in <i>wagon</i> .
왜	oai, way in <i>away</i> .
외	oi, oi in <i>boil</i> , ö of German.
워	oue, wo in <i>won</i> .
웨	uei, we in <i>well</i> .
위	oui, we of pronoun <i>we</i> , German ü
위	youi, ü prolonged.



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# INTRODUCTION.

The Korean alphabet as originally invented in 1447 A.D. contained twenty-eight distinct letters, classified and explained by native scholars as (1) initials, (2) finals and (3) medials.

I. Eight letters used either as initials or as finals :—

ㄱ	termed	其	役	기	역	ki-yek for k
ㄴ	"	尼	隱	니	은	ni-eun " n
ㄷ	"	池	[末]	디	꺃	ti-kkeut " t
ㄹ	"	梨	乙	리	을	{ li-enl " l ri-eur " r
ㅁ	"	尾	音	미	음	mi-eum " m
ㅂ	"	非	邑	비	읍	pi-eup " p
ㅅ	"	時	[衣]	시	옷	si-ot " s
ㅇ	"	異	凝	이	응	ngi-eung " ng

The two characters [末] and [衣] are to be read not as Chinese ideographs but with the sounds of their equivalent meaning in Korean, viz: *kkeut* and *ot*. The reason is that the Koreans possessed no word in Chinese ending in *t* final wherewith to indicate this sound for the value of the consonant as a final.

For *t* final, Koreans now use only the letter ㅅ; but in ancient books and even to the end of the last century ㅈ also appears as a final in certain words. The *t* in *ot* of *si-ot* passes into *s* when inflected for case; hence its use as representative of *s* final.

II. Nine letters were used as initials only :—

ㅋ	as read in	[箕]	키	for k' (aspirated k)
ㆁ	"	治	키	" t' ( " t)
ㆁ	"	皮	피	" p' ( " p)
ㆁ	"	之	지	" ch
ㆁ	"	齒	치	" ch' ( " ch)

ㄴ	as read in	而	시	for j (soft or modulated)
ㅇ	"	伊	이	" <i>spiritus lenis</i> .
ㅇ	"	景	형	" n (faint nasal)
ㅎ	"	屎	히	" h ( <i>spiritus asper</i> )

The character [笑] is to be read not as a Chinese ideograph but with the sound of its equivalent meaning in Corean, viz: *K'i*. In modern Chinese 影 has replaced the ancient sound and meaning of 景, which, in this connection, must be read "*yeng*", where the initial *n* is intended to reproduce the sound of the Sanscrit palatal *n* as used in the 洪武正韻 phonetics.

III. Eleven letters used as medials or vowels :—

ㅏ	as in	阿	아	a
ㅑ	"	也	야	ya
ㅓ	"	於	어	e (ǒ or ŭ)
ㅕ	"	余	여	ye (yǒ or yŭ)
ㅗ	"	吾	오	o
ㅛ	"	要	요	yo
ㅜ	"	牛	우	ou (u)
ㅠ	"	由	유	you (yu)
ㅡ	"	應	응	eu in <i>eung</i>
ㅣ	"	伊	이	i
ㅚ	"	思	스	ǣ in <i>ǣ</i> .

But as at present employed the Corean alphabet contains these eleven vowels and only fourteen consonants. From among the initials three letters early disappeared from their script and were replaced by the letter ㅇ which, as an initial, had in its turn lost the nasal *ng* sound, and now represents a purely open vowel initial corresponding to the *spiritus lenis*. The history of the invention of the alphabet and especially of the euphonic changes which the language has undergone, both in speaking and in writing, is highly interesting philologically. A careful study of the early pronunciation of the Chinese ideographs will show clearly how these four letters ㄱ ㅋ ㆁ ㆁ came to be included under one phonetic

as the initial. The letter ○ was employed to indicate a pure open vowel initial with the force and usage corresponding to the *spiritus lenis*, and as such appears regularly in old books and especially in manuscript works. No modification has ever occurred as regards the sound it was invented to represent; but in modern Corean writing it has ceased to appear as a distinct circle somewhat like our English figure zero (0), and has now assumed a shape analogous to the nasal *ng* ending, viz: ㅁ.

The triangular letter △ was originally selected to indicate an initial consonant *j* as heard in the Chinese words 日 人 仁 而, &c.

This initial *j* sound, however, is totally unknown to Coreans and only appears in this instance as an attempt to reproduce the Chinese pronunciation of the fifteenth century A. D. at the time of the invention of their alphabet. Anciently these words possessed a distinct *n* instead of *j* as their initial consonant and were transliterated into Corean accordingly, though this *n* has now disappeared from modern Corean in common with the euphonic change still visible in Corean enunciation, whereby the initial *n* sound is made to disappear before the vowel *i* and its allied semi-vowel *y*. The modern pronunciation in Cantonese and Japanese of Chinese words now read with *j*, fully establishes this *n* sound as the correct value of the ancient initial in the third century A. D. when Chinese symbols were first introduced into Japan from Corea. In Japan, however, in addition to this *Go-on* 吳音, as it is called, there is a concurrent *j* pronunciation known as *Kan-on* 漢音, drawn from China direct towards the close of the sixth century. A comparative table of a few of the more common words occurring in Buddhist liturgies is here appended, giving their Corean transliteration as originally used in the fifteenth century, as also their pronunciation in Japanese and in the Shanghai dialect. The former shows the presence of *j* as the initial, but the latter sounds prove the true value of the original *n* as the initial; while as regards modern Corean this *n* has been dropped in accordance with the laws regulating Corean euphony.

Chinese.	Buddhist Corean.	Japanese Sounds.	Shanghai.	Corean.
日	니	ni (chi)	nyih	il
人	닌	nin	nian	in
仁	닌	nin	nian	in
在	님	nin	ning	im
而	니	ni	erh	i
弱	약	niakū	zah	yak
樓	양	nyo	niang	yang

若	ㅍ	niakŭ	zah	yak
兒	ㅅ	nei	ni	ŋ or yei

While the use of the Korean letter **ㅍ** was regularly employed in Buddhist books to transliterate the sound of *j*, the words themselves in ordinary colloquial were invariably pronounced with a true open vowel and accordingly written with the *spiritus lenis* **ㅇ** as their initial—the triangular form disappearing as a distinct letter from the current script of the people.

The letters **ㅍ** and **ㅇ** were selected to represent two nasal sounds—*n* and *ng* respectively of ancient Chinese—and still heard in Cantonese, in Shanghai and in other dialects of China. As faint nasal initials they have early disappeared from Korean; an open vowel initial sound took their place and the words are now always written with the *spiritus lenis* **ㅇ**. But in Buddhist books giving the Korean transliteration of the Sanscrit, the value of this *n* is indicated by the letter **ㅍ**.

The following are a few of the more common Chinese characters appearing in Buddhist Rituals representative of this *n* as an initial:—

愛	奧	惡	暗	阿	伊
히	호	학	함	하	혜
"ai	"o	"ak	"am	"a	"yei

As regards the nasal initial *ng*, modern Korean has dropped the sound entirely, leaving only the open initial vowel written with the *spiritus lenis*. But the Korean transliteration of Sanscrit sounds, as also the pronunciation of modern Japanese and Cantonese, all agree in retaining the regular nasal *ng* as the initial sound but represented in Japanese by *g*.

Chinese.	Buddhist Corean.	Japanese.	Cantonese.	Modern Corean.
誡	아	ga	ngo	a
岩	암	gan	ngam	am
仲	앙	giō	ngyōng	ang
擬	의	gi	ngi	eni
凝	응	giō	nging	eung
牙	아	ga	nga	a

The attempt on the part of the Korean scholars in the 15th century to reproduce by means of the letters  $\Delta$   $\overline{\text{O}}$   $\text{O}$  the differences between the open vowel initial, the sound of *j* and the two nasal initials *n* and *ng*, however praiseworthy from a philological point of view, was early doomed to failure. For, however distinct such shades of pronunciation might be to the ear of educated Koreans, the people generally were incapable of differentiating in their daily vernacular the faint initial sounds *j*, nasal *n* and *ng*—sounds which had early disappeared from their language and in which the *j* initial had originally no separate place as a distinct letter—the nasal *n* fulfilling its functions. In their script, therefore, the people discarded the use of  $\Delta$   $\overline{\text{O}}$  and  $\text{O}$  as separate and distinct vocalizations; and treating the sounds as open vowel initials, resorted to the letter  $\text{O}$  corresponding to our English cipher zero and indicating the *spiritus lenis*. But in course of time—fully a century and half later—this simple circular letter  $\text{O}$  and the nasal final  $\text{O}$  (in which the upper stroke is merely an appending hook) became so assimilated as to result in the modern  $\text{O}$ , which as an initial is now always mute, and used as a “proconsonant” corresponding to the true *spiritus lenis*; while as a final it continues to retain its original pronunciation *ng*—a strong distinct nasal.

The question of these phonetic changes and the modifications accordingly of their alphabet by the Koreans are two points intimately associated with the ancient pronunciation of the Chinese ideographs as originally introduced into the country in the eleventh century B. C. and especially at the time of the Buddhist propagandism in 372 A. D. The chief feature requiring special attention in this respect is the identity between the Korean and Cantonese pronunciation of Chinese, with one exception—but an exception that only accentuates the rule—of the *t* final in Cantonese being invariably replaced by *l* final in Korean. In their transliteration of Chinese, Koreans give six letters as finals, viz: *k*, *l*, *m*, *n*, *p* and *ng*. But in the transliteration of their own vernacular Koreans possess and constantly use not only these six but a final *t* as well, making seven finals in all for their own language. It is therefore evident that in rendering the sounds of Chinese words, Koreans were not debarred by any special defect in their vocal organs from pronouncing a final *t*. Thus the natural inference is that the sounds of Chinese ideographs as originally taught to Koreans, contained no *t* as a final but were regularly pronounced with *l* as the final, and this latter sound has been passed on accordingly from generation to generation. On the other hand, the Chinese are incapable of sounding *l* final; they are equal only to the utterance of that letter when initial; and no dialect possesses a regular *l* final in its pronunciation. The question is an interesting and important factor for the philological student; but whatever its solution, there is every reason to consider that when the Chinese ideographs were first introduced into Korea from the north of China, words now pronounced by Cantonese with *t* as the final, ended originally in *l*, and no Chinese word then ended in *t*. Regarding the pronunciation of Chinese, apart from the evidence supplied by dialects, it is not until the fourth

century A. D. that the student can find himself on sure ground. The propagation of the Buddhist religion had shown the necessity of some authorized standard for the transliteration of its Ritual into Chinese from the original Sanscrit; and Liao I 了義, a learned priest during the time of the Tung-chin dynasty 東晉 (A. D. 400), selected thirty-six Chinese ideographs to represent the initial consonants of the Sanscrit alphabet. These phonetics, afterwards modified by Shen Yo 沈約 (A. D. 500) with the collaboration of certain Hindoo priests, continued to be the standard pronunciation of Sanscrit in Chinese until A. D. 1376, when they were finally revised and reduced to thirty-one phonetics—the three characters 知徹澄 representing three cerebrals of the Sanscrit being included under the corresponding palatals; 孃 under 泥; and 叢 under 非; the sounds respectively being considered identical in Chinese. These thirty-one ideographs are now known as the “Hung Wu Chêng Yün” 洪武正韻—*The Phonetics of Hung Wu* (the first Emperor of the Ming dynasty). These phonetics form an important link in the history of the invention of the Korean alphabet; and a comparison of them with the Sanscrit equivalents will supply the key to the grouping and pronunciation of the Korean letters. At the same time they are equally interesting as regards the Korean value of the sound of the Chinese ideographs and illustrate certain modifications that have occurred in aspirates or have otherwise affected the language.

The initial sound of each Chinese phonetic was intended to represent the value of a corresponding letter in Sanscrit and, tabulated as known and used by Korean scholars in the fifteenth century, they show as follows:—

1. The initial consonant sound in 疑, 見, 溪, 羣 represents the Sanscrit gutturals *n*, *k*, *kh* and *g*; which in Korean passed into ㅇ (*ng*), ㄱ (*k*) and ㅋ (*k'*) respectively. The Sanscrit sonant *gh* found no equivalent in Chinese. In Korean all distinction between surd and sonant has been neglected—colloquially the two sounds are interchangeable but made unconsciously on the part of the speaker, and accordingly the Korean ㄱ may be read *k* or *g*. The initial nasal ㅇ of the Korean corresponding to the Sanscrit *n*, was always so faint that it had early disappeared as a distinct initial; its place was taken by the *spiritus lenis* represented by the circle ○, which again in its turn became modified until it resembled the present nasal final ㄴ—a series of changes naturally resulting from the Korean system of writing down the page with a Chinese pen or brush.

2. The initial consonants in 泥, 透, 定 represent the Sanscrit dentals *n*, *t*, *th* and *d*, which in Korean passed into ㄴ (*n*) ㄷ (*t*) and ㄸ (*t'*). The Sanscrit *dh* had no equivalent in Chinese; while in Korean all distinction of surd and sonant was neglected and only one letter *t* required as an initial with its aspirated form *t'*.

3. In Korean the trill ㄹ here follows, being defined as the initial sound in the Chinese character which in these phonetics was selected to represent the Sanscrit semi-vowels *l* and *r*. In Korean this trill is properly a sound ranging



between the two pronunciations, nearer *r* as an initial but approaching what may best be explained as a soft, modified *l* when final. But in transliterating Chinese words possessing *l* as the initial, the Koreans were unequal to the true phonetic value of the letter, and while retaining *l* wherewith to indicate the original sound, they modified and merged this distinct *l* pronunciation of the Chinese root into *n*, and then, following the peculiarities of the Korean vocalization of this letter they further modulated this *n* and finally dropped it in many words as a distinct initial consonant sound. This principle affecting the value and sound of *n* is likewise exemplified in Korean by the transliteration of the Sanscrit guttural, cerebral and palatal sounds of *n*, which as initial consonant sounds have entirely disappeared from Korean; they have been regularly replaced by the open vowel initial.

4. In transliterating the Sanscrit labials *m*, *p*, *ph* and *b* the Chinese introduced a variation in their pronunciation, in order to express the distinction of sounds in *p* and *b* when modulated and softened into *f* and *v* respectively. These allied sounds the Chinese classified as *heavy* and *light* labials. The heavy labials are 明, 幫, 滂, 並 and correspond exactly with the Sanscrit *m*, *p*, *ph* and *b*; whereas the three characters 微, 非, 奉 are considered light labials and represent the modified corresponding sounds of *v*, *f* (defined in Chinese as *f*. clear) and *f* (defined as *f* thick), derived respectively from *m*, *p* and *b*. This divergence in pronunciation has been carried fully into modern Chinese, giving *m*, *p* and *p'* (*p* aspirated) the heavy labials as above; while *w* and *f* reproduce the light labials—the aspirated or thick *f* disappearing. The Korean vocalization on the other hand, is characterized by great simplicity and regularity. No regard was paid to any distinction between surd and sonant, nor did the aspirated *p* ever pass into *f* as seen in Chinese and in our modern English, where *ph* has the force and value of *f*.

The Korean letters ㅁ ㅂ ㅍ were taken to represent the Sanscrit *m*, *p* and *ph* (*p* aspirated). As regards the Chinese, however, there can be no question but that in selecting the ideograph 微 they intended to represent the Sanscrit semi-vowel *r*, a sound entirely unknown in Korean. Neither in Chinese nor in Korean is there any equivalent of the Sanscrit *bh*.



In short it may well be regarded as the invariable rule that where *w* appears as the initial sound of words in modern Mandarin pronunciation, its place is taken by *b* in Japanese, by a soft or modulated *m* in Korean and by *v* in the Shanghai dialect.

5. In the use of the Chinese characters 照穿牀 and 精清從 we discern the attempt to reproduce the sounds respectively of the Sanscrit palatals *c*, *ch* and *jh* and cerebrals *t*, *th* and *dh*. But in Korean with no distinction between palatal and cerebral or between surd and sonant, these sounds became conjoined and were represented by two letters, viz: ㄷ = *ch* and ㄷ' = *ch'* (*ch* aspirated). The Chinese, however, were further able by means of the initial sound in such words as 日 仁 爾 兒, &c., to indicate the value of the Sanscrit *j*, calling it half palatal and half

cerebral. The Coreans in their first attempts to formulate an alphabet, followed the Chinese classification of sounds of the fifteenth century A. D. and invented the triangular letter  $\Delta$  to represent this *j* of the Chinese. But, as already explained, the pronunciation of this sound was outside the range of their current vocalization. The letter itself early disappeared from their alphabet and was replaced by the open vowel initial, which indicates the regular pronunciation of the Korean vernacular. Originally in Korean these Chinese derivatives were read with *n* as their initial, and this *n* is still used in Japanese pronunciation of Chinese ideographs. But in Korean the *n* sound was always faint and modulated until eventually it was dropped—a phonetic modification still exemplified in the modern vernacular, where as regards words purely Korean in their origin, *n* before the vowel *i*, &c., is constantly elided and made to disappear as a distinct initial consonant sound.

6. By means of the Chinese characters 心 and 邪 the original intention in respect to their selection was to indicate the variants between *s* and *z*. As regards 審 and 禪, the object was to mark the modifications of these two sibilants *s* and *z* into *sh* and *zh* respectively, *i.e.*, where the sibilant is softened by the presence of an outbreathing. While *s* and *sh* have remained as distinct regular sounds in modern Chinese, the two initials *z* and *zh* have undergone certain modifications, passing into *hs* and *sh* according to the position of the outbreathing. Thus 邪 in Mandarin is now pronounced *hsieh* and 禪 as *shan*. This latter Chinese character has, however, a strong aspirate when used in Buddhist books, ranging in value from *ch'* aspirated of *ch'an* to *s* (aspirated), approaching *z* (aspirated) in *shan* of the modern pronunciation. These four Chinese phonetics were selected to represent the sounds of the Sanscrit sibilants; but to the Korean ear such minuteness of distinction was too cumbersome and only one letter 入 (*s*) was required to represent these four Chinese initial sounds. At the same time the value of the original sounds was not without its effect on the pronunciation of the Korean transliteration, and in many Chinese words now commencing with an initial *sh*, we find Coreans likewise modifying their initial *s* sound and unconsciously reproducing an approximation to *sh* or *hs* according as the outbreathing *h* follows or precedes the sibilant *s*. In Chinese words originally showing *z* as their initial, Coreans now follow their *s* sound by a *y*, but so modified that the *s* is emphasized while the *y* is merged into the pronunciation of the vowel immediately following with the effect of lengthening its value.

7. So far the Chinese had adhered to the Sanscrit classification into gutturals, palatals, cerebrals, dentals, labials and sibilants. But in regard to the vowels or semi-vowels and the aspirate, this strict sequence and identity of correspondence between their phonetics and the Sanscrit alphabet could no longer be maintained. In respect to words opening with a vowel sound, a distinction was drawn in the Chinese phonetics between an open clear vowel initial and the modified nasal *n* as the initial. For the former the character ㄣ was selected and read *you* or *yu* in Korean, and as written ㄣ the circle 〇 was taken as

indicative of its value as an open initial. On the other hand, instead of the open vowel initial the nasal *n* appears in certain Chinese sounds as their initial which, when followed by the vowels *y* or *i*, were read with an enunciation corresponding with the *ñ* in Spanish. Only in Chinese this initial *n* was very faint, and as a nasal scarcely perceptible. But the sound had its distinct presence and influence on the language, so much so that in the fifteenth century the Koreans invented a special letter to indicate its individuality, viz :  composed of the circle  of the *spiritus lenis* with a diacritical mark like a hyphen (—) over it, thereby representing the affinity of the two sounds, both in writing and in pronunciation. The Chinese character 景 with its original sound of \**yeng*, for which the character 影 was subsequently used, was selected as the phonetic typical of this initial semi-vowel.

But the true use and value of this nasal *n* as an initial can be best studied from its Korean pronunciation, both as regards words indigenous to the language and especially in derivatives assimilated from Chinese, where there is a regular tendency to elide the nasal *n* before *y* or *i*.

Thus	니 다	<i>nikta</i>	is read	ikta	(ripe).
	낭 반	<i>nyang pan</i>	„ „	<i>yang pan</i>	(gentleman.)
	넋 적	<i>nyeit chyek</i>	„ „	<i>yeit chyek</i>	(ancient.)
	넌 녀	<i>nyem nye</i>	„ „	<i>yem ye</i>	(anxiety.)
		&c.,		&c.	

The Koreans drop the *n* as a distinct sound, leaving a sound which is practically only an open vowel initial, though at times the presence of the nasal *n* can be clearly detected in the utterance of certain speakers. As regards Chinese, however, the Shanghai dialect still preserves this nasal *n* initial as a regular consonant in conjunction with the words *y* and *i*, as may be seen in the following examples :—

	Shanghai.	Corean.	Peking.
月	<i>nioh</i>	<i>ouel</i>	<i>yŭeh</i>
銀	<i>niun</i>	<i>eun</i>	<i>yin</i>
迎	<i>niung</i>	<i>yeng</i>	<i>ying</i>
願	<i>nion</i>	<i>ouen</i>	<i>yŭan</i>
玉	<i>niok</i>	<i>ok</i>	<i>yŭ</i>
語	<i>nŭ</i>	<i>ŏ</i>	<i>yŭ</i>
愚	<i>nŭ</i>	<i>ou</i>	<i>yŭ</i>

8. As regards aspirates, the Chinese maintained the distinction between the soft sibilant aspirate approximating nearest to the sound of *sh* as heard in *pleasure*, etc., and the guttural aspirate proper in *horn*, etc.; and the two characters selected as representative of the two sounds were 曉 and 匣, read respectively in Korean *hyo* and *hap*. This *h* in 曉 has not, however, the distinct aspirate sound; it contains rather the rudiments of a faint *s* modified by an outbreathing and generally written *hs* for the transliteration of Chinese ideographs. Both in Cantonese and Korean the pronunciation agree in ignoring this *s* sound and retain the regular aspirate *h*, viz: *hiu=hyo*. But in Shanghai and Peking the presence of the *s* sound asserts itself to the exclusion practically of the aspirate proper, and 曉 is then read *h'io* in Shanghai (*h'=hs*) and *hsiao* in Peking.

In the Korean vernacular both sounds were represented by ㅎ, but in pronunciation this letter is found passing regularly into a modified *s* before the vowels *i* or *y*. This change from a guttural aspirate to a sibilant aspirate is made unconsciously by Koreans, while on the other hand, the true sibilant itself, in many words as uttered by uneducated Koreans, passes into a regular aspirate. As originally invented this letter ㅎ was intended to represent the sound of the sibilant aspirate (*hs*, *sh*), while in order to mark the proper guttural aspirate *h* the letter ㅎ was to be reduplicated, thus ㅎㅎ=*hh*, thereby accentuating the identity and affinity of the two sounds; and in many books, even as late as the seventeenth century, this combination of letters indicating the strong guttural aspirate occurs constantly in Buddhist liturgies. Accordingly the Chinese character 匣, the representative of this initial consonant, was first transliterated in Korean ㅎㅏ=*hhap*. But this nicety of distinction was early abandoned as too cumbersome; and regardless of philological accuracy the letter ㅎ was made to represent both the guttural or true aspirate and the sibilant aspirate indiscriminately. As regards the pronunciation of the Chinese character 曉, the ancient sound, as also the Korean and Cantonese, all agree in the value of *h* as the strong guttural aspirate, viz: *hap*. In Shanghai it is also read *ha* with the regular aspirate, but in modern Mandarin the guttural has given place to the sibilant aspirate, and 匣 always read *hsia*; the proper transliteration of such sounds (*hs*, *h'*, *sh*, etc.) has been a fertile source of learned disquisition by sinologues and others. But the general consensus is that the outbreathing of the aspirate precedes the sibilant, and that *hs* rather than *sh* indicates the correct pronunciation.

These thirty-one phonetics of *Hung Wu* supply the key to the order and arrangement of the Korean alphabet. The sounds were divided into two main groups—清 *clear* and 濁 *thick*—each again divided into 全 *wholly* and 次 *less*, according as the pronunciation of the letter was soft or hard. Unaspirated letters came under 清, aspirates under 濁, while sonants proper were classed under 次濁. Following the Sanscrit classification these sounds were further subdivided into gutturals, palatals, dentals, labials, sibilants, aspirates, etc. In regard to the

pronunciation of these phonetics, Koreans were at the time of the invention of their alphabet guided not by the sounds with which they themselves read the Chinese ideographs, but by their value and use as current in China at the beginning of the fifteenth century. For this special purpose the Koreans consulted the Chinese scholar 黃蘗 Huang Ts'an, then living as an exile from China on their N. W. frontier beyond the Yaloo River. Several missions were sent by the King of Korea to obtain his assistance in elucidating the correct pronunciation of the Chinese characters. We can thus understand and explain the Chinese and the Korean vocalization of these phonetics, in several of which the differences are very marked and important. In these phonetics the Chinese characters are to be read with their sounds as recognized in the early years of the Ming dynasty A. D. 1400. But according to Korean scholars, the Korean pronunciation of Chinese goes back to the eleventh century B.C., and shows great modifications as compared with these phonetics. The ideograph 日 is transliterated *il* in Korean, but the presence of a faint nasal *n* can be traced in some dialects of modern Chinese and especially in Japanese. The ancient reading of the character is acknowledged to be *nyit*, and the sound of the nasal *n* may best be defined as ranging between the Sanscrit palatals *j* and *n*; and this may help to supply the clue to the divergence in the pronunciation of 日 as *nichi* in Japanese, *nyih* in Shanghai, compared with *jih* of the Ming dynasty and of modern Mandarin. The disappearance of this initial *n* in Korean is in strict conformity with the principles regulating Korean euphony, whereby this initial *n* before the vowels *i* or *y* passes into a faint nasal and finally disappears as a distinct sound, both in their vernacular and especially in their pronunciation of Chinese. Compare 녀훈, which is transliterated *nyehoul* but read *yeheul* (a cascade); 녀춘 transliterated *nyeram* but read *yeram* (spring); 唼沙唼 *nipsakoui* but read *ipsakoui* (a leaf), etc., etc. Finally, we have only to study the regular pronunciation in the Shanghai vernacular to understand and appreciate the true value and use of this nasal *n* as an initial.

As regards 溪 and 滂 the true Korean transliteration gives no aspirate as here shown in these phonetics—they are written 溪 and 滂 and read *kyei* and *pang* respectively—in the forms 溪 and 滂, *k'yei* and *p'ang*, we have merely a reproduction of the Chinese pronunciation of that period. As regards aspirates generally, the Korean pronunciation of Chinese presents so many anomalies that it is impossible to lay down any definite law governing their connection and use. Words are constantly occurring in Korean—words which have long been assimilated into the language—possessing strong aspirates, especially with the initial *p*, such as:—

罷 = p'a;	板 = p'an;	八 = p'al
販 = p'ai	筆 = p'il	必 = p'il
表 = p'yo etc., which in Chinese are marked by no aspirate.		

The two characters 微 and 非 are rendered ㅍ and ㅍ in Korean ; but in the table of these phonetics, in order to indicate that these sounds are merely approximate, the labials are divided into two categories—重 *heavy* or *strong* and 輕 *light* or *modulated* ; and the two characters are accordingly placed under the *light* or *modulated*, in order to show that the *m* and *p* sounds of the Korean transliteration require to be softened and modified so as to approach the Chinese pronunciation of ㄨ̣ (=v=w) in *wei* and of *f* in *fei*. In Korean, however, there are only two labials proper, viz : *m* and *p*, for the aspirated *p* is never modified into *f* but always remains a distinct labial, viz : *p* followed by a strong outbreathing.

While Coreans did not require any special form of letter to mark *sonants* as distinct from *surds*—the two sounds being interchanged in their daily speech, yet the authors of the alphabet were fully aware of the difference ; and finding that the *checks* and *sibilant* were pronounced in Korean with a special emphasis so as to produce a new and allied sound, they very accurately represented this peculiarity of the Korean language by reduplicating these consonants, thereby indicating at the same time their true value and pronunciation, viz : ㄱㄱ=kk=g ; ㅍㅍ=pp=b ; ㄷㄷ=tt=d ; ㅈㅈ=chch=j and ㅅㅅ=ss=z. And these *reduplicated* letters were originally intended to convey the sound and pronunciation of the sonants *g*, *b*, *d*, *j* and *z* as found in the Hung Wu phonetics. This principle was likewise carried into the aspirate, which in its *guttural* form they represented by ㅎㅎ=hh in contradistinction to *sibilant* aspirate ㅅㅅ=hs or sh. This reduplicated form, indicating the true aspirate, appears regularly in Korean transliterations of Buddhist books ; but in modern writing the two sounds are no longer differentiated, though in their colloquial the sibilant and guttural aspirates regularly occur. The following Table shows the Hung Wu phonetics with their corresponding Korean letters and sounds :—

七音	全清	次清	全濁	次濁
牙音	疑 의 ㄹ	見 견 ㄱ	溪 거 ㅋ	羣 준 ㄲ
舌頭音	泥 니 ㄴ	端 단 ㄷ	透 투 ㄸ	定 명 ㄸ
唇音重 唇音輕	明 명 ㅁ	幫 방 ㅂ	滂 광 ㅍ	並 명 ㅂㅅ
	微 미 ㅁ	非 비 ㅂ		奉 명 ㅂㅅ
齒頭音 正齒音		精 정 ㅈ	淸 청 ㅊ	從 쫑 ㅈ
		心 심 ㅈ		邪 썈 ㅈ
		照 조 ㅈ		牀 장 ㅈ
		審 심 ㅈ		禪 셴 ㅈ
喉音		喻 유 ㅇ		影 영 ㅇ
		曉 효 ㅎ		匣 합 ㅎ
半舌 半齒	日 시 ㄴ		來 래 ㄹ	



Both Buddhist and national records concur in ascribing the honour of inventing the Corean alphabet to the fourth King of the present dynasty ; and assign the year A. D. 1447 as the date of its official publication. The President of the Board of Ceremonies in the proclamation he issued in terms of the Royal Edict on the subject, recapitulates the great advantages accruing to the Corean student in possessing an alphabet equal to the correct transliteration of native words and Chinese ideographs. He refers especially to the clumsy system introduced by Syel Ch'ong 薛聰, the Buddhist priest who, towards the close of the seventh century A. D., arbitrarily selected certain Chinese characters to represent Corean inflection and agglutination on the same principle as the Japanese now use their *Kana* characters (假字). And this *Nido* 吏讀 syllabary, as it has been termed, still remains in constant use among petty officials—hence the name.

The present Corean alphabet owes its origin to the promptings of native ambition on the part of the King and Government to figure as an independent State. The Corean Envoys at the Court of the Ming Emperors found that all States having relations with China, possessed a literature and script of their own and distinct from Chinese. A school of languages had long been established in Nanking for the purpose of training Chinese as official interpreters and for conducting correspondence with neighbouring countries in their own vernacular. The King of Corea, eager to mark the individuality and independence that he claimed for his State, was desirous of abandoning Chinese as the official script of his Government. With the assistance of the Envoys who had acquired at Nanking a knowledge of the different alphabets in use by countries bordering on China, viz., Mongol, Thibetan, Burmese ; and especially of Sanscrit, which was then largely studied in connection with Buddhist liturgy and ritual, the King evolved the present Corean alphabet, consisting of twenty-eight letters (now reduced to twenty-five) and ordered its adoption by his people and officials to the exclusion of Chinese. Native conservatism, however, proved insurmountable, and Chinese has continued to be used as the medium of correspondence, both by officials and by the educated classes generally—the native script being relegated to women and the uneducated masses.

But for purposes of education, especially in transliterating Chinese, the Corean alphabet has a recognized place ; and the Chinese classics have accordingly been rendered in the vernacular to assist the student to the correct meaning and pronunciation of Chinese ideographs.

While drawing on the Hung Wn phonetics as above explained for the sounds and order of their alphabet, the Coreans went to the Sanscrit direct for the form of their letters. Since the first appearance of Buddhism in Corea at the end of the fourth century A. D., Sanscrit has been regularly studied by the Corean priesthood, who were long the sole repositories of literature in the country and wielded a powerful influence accordingly. Even as late as the seventeenth century, Corean

monks made a special study of Sanscrit and wrote learned disquisitions elucidating its history in connection with Chinese and Korean.







The Sanscrit alphabet passed from India through Thibet into China, and by the time it finally reached Corea the letters had been subjected to great modifications, necessitated from the circumstance that they had to be written, down the page, with a Chinese pen or rather brush, instead of horizontally with the Indian reed. Again under Korean hands this Sanscrit alphabet was further transformed, much as English print differs from English writing—the Koreans curtailed and modified the square or angular shaped letters of the Sanscrit into a short cursive script for convenience and speed in writing. And it is from this cursive script that the Koreans have evolved the form and construction of the letters of their alphabet.

In addition to the consonants of the Sanscrit alphabet, the other letters were all variously altered and modified; the divergences in some instances being very marked and striking. But these changes may all be studied in the exemplars given in the Buddhist Ritual of Incantation, known as the *Chen En Chip* 眞言集, an early Korean transliteration of the Sanscrit original with their Chinese equivalents re-published in 1778 A. D. This work likewise contains some interesting information regarding the Sanscrit alphabet as first introduced into Corea, and explains the modifications which the letters, both vowels and consonants, have undergone at the hands of the Buddhist priests to meet the difficulties of writing with a Chinese pen or brush. A knowledge of these changes and the principles governing their use, is essential to the student in tracing the identity between Sanscrit proper, written across the page, and Korean Sanscrit, written down the page in syllabary forms. And it is this Sanscrit syllabary combination that supplies the key to the present system of Korean writing, whereby two or more letters—one vowel with one or two consonants—are regularly grouped into one logotype.

As regards the Korean alphabet, so far as the consonants are shown as having been derived from the Sanscrit in the above table, there only remains one more consonant calling for special attention and study. When originally introduced into Corea, the Sanscrit semi-vowel *y* was written  $\text{ㄹ}$  but reduced to the form  $\text{ㄹ}$  for printed books. The letter, however, was further modified for purposes of their cursive script into the four forms  $\text{ㄹ}$ ,  $\text{ㄹ}$ ,  $\text{ㄹ}$ ,  $\text{ㄹ}$ , and from these latter the Koreans drew their four letters possessing *y* as their initial sound, viz:  $\text{ㄹ}$ ,  $\text{ㄹ}$ ,  $\text{ㄹ}$ ,  $\text{ㄹ}$ , *ya, ye, yo* and *you*; the connecting link of identification being found in the current Korean script. As regards the perpendicular stroke of the Korean, the principle corresponds with the horizontal or top line of the Sanscrit writing, on to which the letters proper were respectively attached.

The annexed table will show the series of changes which the Sanscrit letters have undergone before their final modification into the present letters representing the Korean alphabet:—

	Sanskrit Consonants			Modern Korean Consonants		
	as introduced into Corea in the IVth Century A.D.	as used in the XVth century A.D.		as written.	as printed.	
		as printed.	as written.			
क	𑖑	𑖑	ㄱ	ㄱ	ㄱ	k
न	𑖔	𑖔	ㄴ	ㄴ	ㄴ	n
ट	𑖖	𑖖	ㄷ	ㄷ	ㄷ	t
र	𑖘	𑖘	ㄹ	ㄹ	ㄹ	{l r
म	𑖚	𑖚	ㅁ	ㅁ	ㅁ	m
प	𑖜	𑖜	ㅂ	ㅂ	ㅂ	p
ष	𑖞	𑖞	ㅅ	ㅅ	ㅅ	s
ङ	𑖠	𑖠	ㅇ	ㅇ	ㅇ	ng
च	𑖢	𑖢	ㄷ	ㄷ	ㄷ	ch
ह	𑖤	𑖤	ㅎ	ㅎ	ㅎ	h
ज	𑖧	𑖧	ㅈ	ㅈ	ㅈ	j

As regards vowels, the modifications effected in the Sanscrit letters in different Buddhist books since their first introduction in the fourth century, have been both numerous and complicated, so much so that their identification has become practically hopeless as regards the principles guiding their evolution and construction. But while the mere shape of the letters affords no information to the student, the clue to their determination is supplied in the classification and order of the different vowel sounds, accompanied by their Korean transliteration and Chinese equivalents. This is more especially apparent for the vowel sounds of the Sanscrit *i* and *ī*. As taught to Koreans the Sanscrit vowels comprise a medley of dots, curves and strokes totally unlike their Sanscrit originals ; whereas for purposes of writing in combination with the consonants, the vowel letters were further reduced to one or two short dots and curves. Thus the vowel *i* appears regularly as a curved stroke somewhat like a half circle ( to the left of the consonant, with which it was combined and formed a syllable. The short vowel *ī* was treated exactly as in the regular Sanscrit—inherent and part of each consonant sound. But the two open Sanscrit vowels *a* and *ā* were taught under the forms  and , which latter were again further reduced to  and  for purposes of their current script in Sanscrit ; and the right hand half of these letters supply the key to the Korean *ㅏ* *a*, which in their vernacular running hand was generally written with the distinctive dot or dash towards the foot of the letter. Where, however, the *a* sound was less prolonged the Sanscrit vowels were reduced to a mere appending hook, like a comma, placed to the right of the consonant, and this was further reduced for Korean into the dot under the consonant for *ā* short. The Sanscrit *o* was modified by the Korean Buddhist scholars into a series of short curves over each other ; but where combined with a consonant in syllable form these curves were connected so as to make a short wavy line under the consonant, and this latter form, together with the abbreviated modification  used in the Sanscrit sound *om*, transliterated  in Chinese, supplies the key to the prototype of the Korean vowel *ㅜ* (*o*), which in their cursive script approximates nearest to the modified Sanscrit original.

These modifications of the Sanscrit vowels and the four derivatives from the semi-vowel *y*, widely divergent as they are from their originals, fully illustrate and establish the principle which guided the Koreans in the selection and construction of the letters to indicate the vowel sounds of their language. But in tracing their formation, reference must always be had to the Korean cursive script as giving the key to their identification with their Sanscrit originals. The sharp angular form of the Korean letters in printed books was subsequently adopted to suit the exigencies of the engraver and facilitate his labours in cutting the wooden blocks from which their books were printed ; angles and squares under such conditions would naturally present fewer difficulties than curves and circles. Koreans, however, continue to employ the cursive script—the Chinese pen, or rather brush, naturally lending itself to this form which, as thus written, offers a striking resemblance to the Sanscrit seen

on leaflets and charms obtainable for a few cash per sheet by Buddhist devotees at Corean temples.

While as regards vowels the identification between Corean and Sanscrit is far from easy, and in some measure neither complete nor satisfactory, for consonants on the other hand, the process of gradual transformation from Sanscrit to the present Corean letters is both clear and self-evident. But the student, desirous of further prosecuting his investigations on the subject of the Corean alphabet, is referred to the *Chen En Chip* 眞言集 and other Buddhist works.

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Four epochs mark the history of civilization and literature in Corea :—

I. The introduction of Chinese writing by Ki Tzu 箕子 in 1122 B. C.

II. The propagation of the Buddhist religion by missionaries (Chinese, Hindu and Thibetan) from China in the fourth century A. D.

III. The revival of letters during the 新羅 Silla dynasty, 449-920 A. D.

IV. The invention of the present Corean alphabet in 1447 A. D.

As a race the Coreans claim an antiquity dating back some two thousand years B. C. Tradition and history concur in ascribing the valley of the head-waters of the Sungari River as the cradle of their ancestors. At present two separate characteristics of type mark the people—the Manchu, tall of stature with well cut features, and the Japanese with its distinctive individualities of build and physiognomy ; and these characteristics are further borne out alike by tradition and by the history of the people. Originally a congeries of rude tribes scattered over the Corean peninsula, their land became the happy hunting ground of their northern neighbours, who impelled by the pressure of population and the severity of climate have, in obedience to a universal law of expansion, pushed their way southwards into warmer regions and more genial surroundings. The aborigines driven from their homes by these invaders from the north made their way into Southern Japan across the narrow straits through the Tsushima Islands, which in early years belonged to Corean domination. Apart from racial identification of type between modern Japanese and the ancient inhabitants of the Corean peninsula, Japanese have likewise a tradition that their own original home lay to the west, where the sun sank to rest in the ocean ; and their oldest historical records declare that they “descended from heaven in a boat”—clearly proving their Western origin from across the Tsushima Straits. Besides, in support of this identity of origin there stands out as a clear and distinct proof, that remarkable parallelism of grammatical construction and syntax between the two languages as at present spoken, which can only be explained by unity of race in prehistoric ages. The aborigines of Japan—Ainos—impressed their vocabulary on the immigrants from the peninsula ; but these latter were unable to abandon the grammatical construction of their sentences, which remains to emphasize the language as Corean in syntax with an Aino vocabulary.

Between the two countries the early history of art and literature had always been intimately associated. Korea imports and borrows from China, passing on her new civilization and literature to Japan, where the pupil more apt than the master and located in more favourable surroundings, has long outstripped Korea in the march of progress.

Out of the mists of antiquity and legend, the first acknowledged date in connection with the Korean race occurs in B. C. 1122 with the introduction of Chinese literature and civilization by Ki Tzu 箕子. Yet it is clear that even at that early period the Koreans were in possession of many elements of culture and society. A study of the native vernacular, eliminating all Chinese terms, proves the existence of a people early acquainted with the manufacture of iron and copper, but ignorant of silver and gold; charcoal alone being employed in their reduction of these two metals, for coal does not appear among the products of the country until very recent years.

Their dwellings, as evidenced from their vocabulary, were originally merely low mud huts or burrows in the ground—a style of housing which has come down to the present time and is still found among the poorer classes all over the country. The erection of proper dwellings and the system of heating their abodes by means of underground flues were arts borrowed from Chinese; and this is further seen in the use and meaning assigned to the word *pang* 房, derived from the Chinese 房, meaning originally room, but in Korean vernacular conveying an idea always associated with the heating of the floor of the room.

As regards their numerals, one of the most important points in philology in respect to primitive races, Koreans are especially interesting. Only from 1 to 99 do they possess numerals which are unquestionably Korean in their origin. This limit up to 99 shows that their ideas and notions of property could not have been large—a primitive race with few requirements. But as the people advanced with the spread of civilization from contact with China, the Chinese numerals were imported to supply the deficiencies of the native vocabulary. And the identity of sound with which the numerals from 1 to 10, etc.; are read as compared with their pronunciation in Cantonese, where *t* as a final replaces the *l* of the Korean, proves their early introduction into the latter language.

As for the fauna of the country, alongside of the Chinese names there are also in current use native Korean words designating most animals, both domestic and wild. In agriculture the people must early have made great advances, and rice and grain of various kinds were always known to them as also, of course, native implements of agriculture.

Possessed of a limited vocabulary suited to the requirements of a simple primitive tribe, Koreans drew on Chinese for new names and ideas necessary in their progress to a higher civilization. But all the peculiarities of Korean construction, idiomatic and grammatical, have remained unchanged; and in many words these Chinese terms have become so incorporated and assimilated into the language that

only a knowledge of Cantonese and the principles regulating Korean euphony can detect and trace their Chinese derivative. In the 玉篇 *Ok P'yen*, a Korean compilation of the 17th century, we have a clear and concise dictionary giving the Korean transliteration (with the meanings in Chinese) of all Chinese words occurring in the Korean language. A careful study of these Korean initials and finals as laid down in this dictionary and their comparison with the sounds as used in various dialects of China, especially Cantonese, may well warrant the scholar in accepting this Korean transliteration as the nearest approach to the true pronunciation of the ancient language of China—proving the great antiquity of the people and their early submission to Chinese civilization and influence.



## SPECIMENS OF COREAN WRITING.

(a) The square printed form.

우리 흥본분은  
 존경상 데로 다  
 죄를 쓴 코이 주  
 령 혼을 구하리

(b) The cursive script ordinarily employed in letters and cheap editions of Korean novels.

우리 흥본분은  
 존경상 데로 다  
 죄를 쓴 코이 주  
 령 혼을 구하리









# COREAN MANUAL.

## ALPHABET.

**THE** Korean Alphabet consists of twenty-five different letters, comprising eleven vowels and fourteen consonants. Three of the latter, however, possess a double signification and use depending on their position in the word or syllable; as an *initial*, ㅇ is the mute (or pro-consonant) preceding an open vowel sound, but as a *final* is always read *ng*; ㄹ as an *initial* has the sound of *r* or *n*, but as a *final* that of *l*; and ㄷ as an *initial* *s*, but when *final* *t*.

Coreans do not employ their Alphabet as in European languages, letter succeeding letter from left to right in horizontal lines; they group the words into syllables, and write in perpendicular columns commencing from the right hand top corner. Each word is broken up into its component syllables consisting of at least one vowel or diphthong with one consonant, either initial or final; and never more than three consonants and one vowel or diphthong can be grouped into one syllable. Thus in *kakera*, go, we have the word broken up into three syllables *ka-ke-ra* 가 거 라; *onera*, come, into *o-ne-ra* 오 너 라; *caro* being always taken so to divide the syllables, as to be indicative of the base or root of the word, viz: *ka* and *o* respectively in the words before us.

No vowel can stand unsupported by an initial consonant; and, where there is no vocalized or pronounced consonant sound, the letter ㅇ is prefixed, being always in this position mute, with a force and usage similar to the cipher zero (o) in English. Hence the name "pro-consonant;" assigned to it. Just as ㅎ corresponds to the *spiritus asper*, so ㅇ may very properly be called the *spiritus lenis*, indicating an open initial vowel sound, these two breathings having their correlation in Korean significantly marked by the forms of the letters representing their sounds. All the fourteen consonants can stand as initials preceding the vowel or diphthong of the syllable, but only seven single

consonants, **ㄱ** *k*, **ㄴ** *l*, **ㅁ** *m*, **ㄷ** *n*, **ㅇ** *ng*, **ㅂ** *p* and **ㅅ** *t*, and three double consonants, **ㄹ** *lk*, **ㄺ** *lm* and **ㄻ** *lp*, can be used as finals.

In conjunction with the vowels **아** *a*, **야** *ya*, **어** *e*, **여** *ye* and **이** *i*, the initial consonant or pro-consonant is written prefixed to the left of the vowel, but with **오** *o*, **요** *yo*, **우** *ou*, **유** *you*, **으** *eu* and **으** *ä*, it is always placed directly above them. The final consonant or consonants come in every case directly under the vowel: **발** *pal*, foot, **닭** *talk*, fowl. In **옷** *ot*, clothes, the letter **ㅇ** is the mute or pro-consonant always prefixed to the vowel proper in the absence of a regular pronounced consonant sound, and used merely for symmetry in writing.

As known and taught among Koreans, their alphabet is a pure syllabary, and the term *en moun* **언문** 諺文 includes both vowels and consonants, and means "vernacular literature" in contradistinction to *chinsye* **진서** 眞書 "true script," i.e. the Chinese written character.

## CONSONANTS.

The Consonants may be classified thus—

1. Four sharp checks, ... **ㄱ** *k*, **ㅂ** *p*, **ㄷ** *t* (final **ㄴ**) and **ㅅ** *ch*.
2. Four aspirated checks, ... **ㅋ** *k'*, **ㅍ** *p'*, **ㅌ** *t'* and **ㅊ** *ch'*.
3. Four reduplicated checks, ... **ㄲ** *kk*, **ㅃ** *pp*, **ㄸ** *tt* and **ㅆ** *chch*.
4. Three nasals, ... **ㄴ** *n*, **ㅁ** *m* and final **ㅇ** *ng*,
5. Spiritus lenis, ... **ㅇ** silent initial, or pro-consonant.
6. Spiritus asper, ... **ㅎ** *h*, aspirate.
7. One sibilant, ... **ㄴ** initial *s*.

with its reduplication ... **ㄴ** *ss*.

8. One trill, ... **ㄹ** *l* final, and *r* or *n* initial.

## ASPIRATED CHECKS.

The value of the breathing in the four aspirated checks is exactly that of the *spiritus asper* uttered with a strong out-breathing, and always after the consonant. Complete contact takes place in pronouncing the consonant; the breath is gathered and allowed to explode audibly and forcibly, directly this contact is withdrawn. In Korean there is no modifying or softening of the sharp checks in conjunction with the aspirate sound, such as *ph* into *f* in *philosophy*, or *th* as seen in *bath* or *bathe*. In Korean each sound is clear and distinct, first the check and then the aspirate. In transliterating these letters I have therefore adhered to the analogy of the Korean original, where the diacritical mark — is placed over the ordinary check, and used the forms *k'*, *p'*, *t'* and *ch'*, instead of *kh*, *ph*, *th* and *chh*, in which last the presence of *h* might suggest the modification of the checks with the softened sounds, *ph*, *th*, etc., of the English language. Again, as the aspirate sound invariably follows the consonant, the forms *hk*, *hp*, *ht* and *hch* are inaccurate and misleading, and therefore inadmissible.

## REDUPLICATED CHECKS AND SIBILANT.

Besides these ordinary and aspirated forms, the four checks, *k*, *p*, *t* and *ch*, are frequently pronounced by Koreans at the beginning of a syllable with so strong an emphasis that four new and allied sounds are evolved which may very properly be termed "reduplicated" checks. And the name "*reduplicated*" will serve to indicate the manner in which they are written as well as pronounced. It appears that the Koreans, instead of inventing letters to represent these sounds, have with great discrimination and accuracy taken the ordinary check as the basis, and, to indicate that the sound was to be intensified, reduplicated the initial consonant ㄱ, ㅍ, ㄷ and ㅈ as necessary. In ㄱ *keun*, catty, we have the regular sound of the ordinary check, ㄱ *k*, but by emphasizing the initial consonant, gathering the breath, and dwelling on it with considerable pressure so that the vowel sound following it is ignored and almost lost, we produce the reduplicated sharp check ㄱㄱ *kk*, as in ㄱㄱ *kkeun*, string. Similarly ㅍ *pye*, paddy, and ㅍㅍ *ppye*, bones; ㄷ *tāl*, moon, and ㄷㄷ *ttāl*, daughter; ㅈ *chata*, I sleep, and ㅈㅈ *chchata*, I plait.

The sibilant *s* is likewise found reduplicated, the sound being intensified by pressing the tongue against the roof of the mouth, gathering the breath, and then forcibly and sharply ejecting it with a strong hissing noise. Compare ㅅ *sata*, I buy, with ㅅㅅ *ssata*, I build; in the first we have the ordinary sibilant as in English, but in the second the enunciation is shortened, sharpened and intensified, all emphasis and accent being concentrated on the initial consonant sound.

Instead of reduplicating the consonant in writing, the Coreans generally employ ㅅ as a prefix to the left of ㄱ, ㅂ, ㄷ and ㄸ to indicate the reduplicated sound; and in a few books an initial ㅍ serves the same purpose. The name 된시옷 *toin siot*, which the Coreans assign to this reduplication of the four checks and the sibilant, defines clearly the nature of the spelling and the character of the pronunciation, *toin* being the adjective participle of 되다 *toita*, thick, and referring to the thickening of the ordinary current pronunciation of the initial check or sibilant, while 시옷 *siot* is the name by which the letter ㅅ is known to Coreans.

As regards the vowel or diphthong immediately following the reduplicated consonant, its quantity is naturally shortened. All breath, accent and emphasis are thrown on the initial consonant sound, and the vocal organs have neither time nor opportunity to dwell on the vowel.

### TRILLS.

The two trills *r* and *l* are represented in Korean by the letter ㄹ, with the sound of *r* as an initial and *l* as a final. This final *l* does not correspond exactly to the English pronunciation of that letter; in Korean it is more softened or trilled, as may be observed from a careful study of the pronunciation of 불 *poul*, fire, 물 *moul*, water, etc. As an initial this letter is read *n* in words of Chinese derivation which possess *l* as the initial in their original. But in many words now assimilated into the language from Chinese, Coreans ignore the *l* of the radix sound and employ ㄴ *n* in their transliteration. Thus 의논 *cui-non* is from 議論 *I* consult, and is always written thus, instead of 의론 *cui-ron*, although this latter sound is one which the Korean vocal organs are quite capable of pronouncing.

### EUPHONIC CHANGES.

Of the seven consonants employed as *finals* to close a word or syllable, five undergo certain modifications to meet the requirements of Korean euphony, the guiding principle being ease and freedom in pronunciation.

1. Final ㄱ *k* becomes *ng* before ㅁ *m* or ㄴ *n*.
2. Final ㅁ *m* approximates to the sound of *ng* before ㄱ *k*.
3. Final ㄴ *n* becomes *l* when followed by ㄱ.
4. Final ㅂ *p* becomes *m* before ㅁ *m* or ㄴ *n*.

5. Final ㄷ *t* (i) resumes its normal *s* sound before another ㄷ *s*.  
 (ii) becomes *n* before ㅁ *m* or ㄴ *n*.

And of the *initial* consonants the three following are subject to various euphonic changes in Korean pronunciation:

1. Initial ㄴ *n* (i) becomes *l* when preceded by ㄹ  
 (ii) is practically mute, or retains at most only a faint nasal sound, before the vowel sounds ㅣ *i*, ㅛ *ye*, ㅟ *yei*.  
 2. Initial ㅎ *h* may be heard pronounced as a faint *sh* sound before the vowel sounds ㅣ *i*, ㅛ *ye*, ㅟ *yei* and ㅠ *yau*.

3. Initial ㄹ *l* is constantly modified from its true sound as a *trill* into a faint nasal *n*, in words derived from Chinese.

Thus 冷水 is correctly transliterated in Korean 링 슈 *rāing-syou*, meaning *cold water* in the sense of *drinking water*, but is pronounced *nāing-sou*. The initial *r* passes into a distinct *n*, while the *y* in *syou* (as we shall see later) merely prolongs the sound of the *ou*. The rule is that, for purposes of transliteration, ㄹ is retained to mark the original *l* sound of the initial letter of the radix; but in pronunciation it shades off into a faint *n* or *ng*, at times even disappearing entirely as an initial consonant sound, especially before the vowel sounds ㅣ *i*, ㅛ *ye* and ㅟ *yei*. This may be explained from the fact that in many words purely Korean in their origin, an initial *n* before these three vowels is subject to a process of modification and elision—the indolent habits so characteristic of the people as a race naturally extending to their manner of speech.

Where, however, the word derived from the Chinese has become thoroughly assimilated into the language, so that to the native scholar all trace or knowledge of its derivative root has really disappeared, the consonant *n* is regularly resorted to, both in writing and in pronunciation. Thus the common term 난리 *nan-ri*, (pronounced *nalli*) meaning *war*, comes from the Chinese roots 亂 (disorder), and 離 (separation), the former of which, however, when used by itself and written singly, is very correctly transliterated 란 *ran* in native Dictionaries.



We thus arrive at the following complete

TABLE OF CONSONANTAL SOUNDS.

ㄱ (1) *k* as in *keel*: **갓** *kat*, hat;

**각** *kak*, each.

(2) *g* when the *k* passes into a sonant:

**간다** *kanta—ganta*, I go;

**길** *kil—gil*, road;

**개** *kai—gai*, dog.

(3) *ng* (final) when followed by **ㅁ** *m* or **ㄴ** *n*:

**약물** *yak moul—yang moul*, medicinal water;

**넉넉이** *nek neki—neng neki*, sufficiently.

ㄲ *kk* or *g*:

**꿀** *kkoul—goul*, honey;

**꽃** *kkot—got*, flower;

ㅋ *k*, The hard *k* sound followed by a strong aspirate:

**코** *k'o*, nose;

**칼** *k'al*, knife.

ㅍ (1) *p* as in *paper*: **밥** *pap*, food;

**비** *pai*, boat.

(2) *m* (final) when followed by **ㅁ** *m* or **ㄴ** *n*:

**밥먹다** *pap mekta—pam mekta*, I eat food;

**잡놈** *chap nom—cham nom*, idler.

ㅂ *pp* or *b*:

**배다** *ppaita—baita*, I extract;

**빨리** *ppalni—balli*, quickly.

ㅍ *p*, the sharp *p* sound followed by a strong aspirate:

**팔** *p'al*, arm;

**팔다** *p'alta*, I sell;

**풍** *p'oung*, wind.

ㄷ (1) *t* as in *top*, used as an initial only :

돈 *ton*, money ;

다리 *tari*, leg.

(2) *ch* as in *church*. This sound is found in the two purely Korean words

도회 *tyoheui*—chyohui, paper ;

도라 *tyot'a*—chyot'a, good ;

and also in words of Chinese origin when this consonant is followed by the vowel sounds | *i*, ㅑ *ye*, ㅓ *yei* or ㅕ *yo* :

디경 *tikyeng*—chikyeng, territory ;

데미다 *tyemch'ita*—chyemch'ita, I divine ;

데즈 *tyeichā*—chyeichā, disciple ;

도목 *tyomok*—chyomok, section.

ㄸ *tt* or *d* ;

따리다 *ttarita*—darita, I beat ;

땀 *ttām*—dām, sweat.

ㅌ (1) *t'*, the sharp *t* sound followed by a strong aspirate, but never modified into the sonant *th* as in *bathe* :

톱 *t'op*, a saw ;

툼 *t'eum*, a crack.

(2) *ch'*, when preceding the vowel sounds | *i*, ㅑ *ye* and ㅓ *yei* in a few words derived from the Chinese, after the manner of its prototype ㄷ :

티국궁다 *t'ikoukhāta*—ch'ikoukhāta, I govern ;

첸장 *t'yenchyang*—ch'yenchyang, ceiling ;

레면 *t'yeimyen*—ch'yeimyen, self respect.

ㅊ *ch* as in *church* : 짐 *chim*, a load ;

죽다 *choukta*, I die.

ㅈ *chch* or *j* :

쫓다 *chchyotta*—jyotta, I drive away ;

짜다 *chchata*—jatta, taste salt.

ㅈ *ch'*, the sound of *ch* followed by a strong aspirate:

침 *ch'im*, lance;

총 *ch'ong*, gun;

칩 다 *ch'ipta*, cold.

ㄴ (1) *n* as in *name*: 나라 *nara*, kingdom;

높 다 *nopta*, high.

(2) *l* when preceded or followed by ㄹ :

별 노 *pyelno*—*pyello*, especially;

발 노 *palno*—*pallo*, with the foot;

난 리 *nanri*—*nalli*, war.

(3) mute generally as an initial before the vowel sounds ㅣ, ㅑ *ye* and

ㅓ *yei*, sometimes shading into a faint nasal *n* or *ng*:

닉 다 *nikta*—*ikta*, ripe;

예 적 *nyeichyek* or *ngyeichyek*—*yeichek*, ancient times;

너 름 *nyeräm*—*yeräm*, summer;

니 *ni* or *ngi*—*i*, tooth.

ㅁ (1) *m* as in *man*: 몸 *mom*, the body;

물 *moul*, water.

(2) *ng* (final) when followed by ㅍ *k*:

섬 기 다 *syemkita*—*syengkita*, I serve;

감 괴 *kamkeui*—*kangkeui*, cold in the head.

ㅇ (1) spiritus lenis, or mute initial, always prefixed to vowels in the absence of a vocalised consonant, and hence termed the “pro-consonant”:

아 바 지 *apachi*, father;

연 괴 *yenkeui*, smoke;

울 다 *oulta*, I cry;

요 *yo*, bedding.

(2) *ng* at the close of a syllable:

방 *pang*, a room;

강 *kang*, river;

송곳 *songkot*, awl.

ㅎ (1) *h*, spiritus asper, always separate and distinct, as in *ink-horn*, *short-hand*, etc, and never coalescing with a consonant:

박회 *pakhoi*, a wheel;

곁회 *kyethewi*, beside;

후에 *houei*, after;

학당 *haktang*, school.

(2) faint initial *sh* before the vowel sounds | *i*, *ㅑ* *ye*, *ㅓ* *yei* and *ㅠ* *you*:

힘 *him*—shim, strength;

혀 *hye*—shye, the tongue;

험 *hycim*—shyeim, number;

흉년 *hyoungnyen*—shyoungnyen, year of famine.

ㅅ (1) *s* when initial, as in *sun*:

삽 *sap*, spade;

사름 *sarām*, man;

삭돈 *sakton*, wages.

(2) *t* when final, as in *bit*:

것 *ket*, thing

밭 *pat*, field;

못 *mot*, nail.

In this latter position however it is subject to two euphonic changes:

(a) resuming its normal *s* sound when followed by another ㅅ *s*:

갓스로 *katsäro*—kassäro, with a hat;

못쓸것 *motsseulket*—mosseulket, useless thing.

(b) passing into an *n* sound when followed by ㅁ *m* or ㄴ *n*:

못 먹 다 *motmekta*—*monmekta*, I cannot eat;

빛 나 다 *pitnata*—*pinnata*, brilliant.

ㅅ *ss* or *z*:

쓰 다 *sseuta*—*zeuta*, I use;

씻 다 *ssitta*—*zitta*, I wash;

쏘 이 다 *ssoita*—*zoita*, strike upon.

ㄹ (1) *l* as in *call* or *milk*, when closing a syllable either singly or in conjunction with ㅋ *k*, ㅁ *m*, or ㅂ *p*:

날 *nal*, day;

발 *pal*, foot;

맑 다 *mälkta*, clear;

끓 다 *salmta*, I boil;

쉽 다 *syelpta*, I grieve.

(2) *r* as in *carry*, when between two vowels, or a vowel and the aspirate ㅎ :

마 라 *mara*, don't;

나 라 님 *naranim*, king;

말 ह 다 *marhāta*, I speak.

(3) *n* (initial) in words derived from the Chinese, in which a distinct *l* sound appears in the roots:

리 일 *läiil* pronounced *näiil* coming day, *i.e.* to-morrow;

로 인 *loin* pronounced *noin* old man.

뢰 성 *loisyeng*, pronounced *noisyeng*, thunder.

(4) almost mute initial with a faint nasal sound before the vowel sounds

ㅣ *i*, ㅑ *ye* and ㅓ *yai*, in words derived from the Chinese:

리 *ri*—*i*, profit;

령 소 관 *ryengsäkoan*—*yengsäkoan*, consulate;

례 모 *ryeimo*—*yeimo*, manners.

## VOWELS.

The Korean Alphabet contains eleven vowels:—

아	a	오	o	으	eu
야	ya	요	yo	이	i
어	e (ō, or ŭ)	우	ou (u)	으	ă (short)
여	ye (yō, or yŭ)	유	you (yu)		

## PRONUNCIATION AND TRANSLITERATION.

In transliterating these vowels I have deemed it advisable, apart from other considerations, to adhere to the system introduced by the French missionaries in their *Dictionnaire Coréen-Français* and *Grammaire Coréenne*, two monuments of painstaking accuracy and erudition.

No doubt to the employment of the letter *e* to represent the vowel sound 어 some exception may legitimately be taken by an English student. The letter *o* supplemented by a series of diacritical marks might at first sight appear more appropriate. But when we come to a careful consideration of the diphthong combinations derived from this vowel, the use of the letter *o* associated with diacritical marks will be found attended with greater difficulties than the employment of the single letter *e*. Certainly experience proves that the forms *e*, *ye*, *ei* and *yey* will be much less perplexing to the student, and will help to convey a clearer idea of the pronunciation of their sounds, than can ever be done by *ōi*, *yōi*, etc. In these diphthongs *ei* and *yey* exhibit in their transliteration the value of the use of the English *e*, and correspond very much with *ei* in *eight* and *ye* in *yea*. For the vowel 어 itself, no single letter can, for purposes of transliteration, properly define or determine its phonetic value. The sound varies in different words, even in those of the same spelling in Korean. As a general rule it approaches nearest to the "neutral" vowel in *err*, *verge*, *sir*, *bird*, *absurd*, ranging from *ō* short in closed syllables to *ŭ* short in words where the vowel sound is somewhat more prolonged. The letters *e* and *ye* then are only to be accepted as symbols for the Korean vowels 어 and 여—the least objectionable under the circumstances, and especially as obviating elaborate diacritical marks. At the same time the simplicity and regularity of the Korean alphabet will early enable the student, to dispense with all adventitious aids derived from any system of symbols which, however carefully selected for purposes of transliteration, can at best only give an approximation to the vowel sound.

The vowels **아** **오** and **우** are clear, open and distinct, and in sound are fairly represented by their English equivalents *a*, *o* and *ou*, in *father*, *soft* and *uncouth*, while in quantity they are found pronounced either long or short; occasionally they are so prolonged that, judging from the analogy of a few words, it would seem that they must have been followed by the vowel **으** *eu*, and that this must have been gradually dropped in writing—an abbreviation to which the Corean script, down the page, would naturally lend itself.

The vowel **이** has likewise a long and short sound ranging from the long *i* in *ravine* to the shortened vocalization in *pin*, *kin*; but it never possesses the broad sound of *i* in *light*, *life*, etc.

In **으** we have normally the French sound *eu* reproduced and in its diphthong combinations this phonetic is especially apparent; but occasionally this vowel is modified so as to approximate to the sound of *i* or *y* in *pity*.

The vowel **ㅓ** is known to Coreans as *ardi a* or lower *a* in contradistinction to the regular open *a* sound, which they term *ouei a*, or upper *a*; in pronunciation its sound may be best defined as the sound of *ä* short, but more quickly enunciated and occasionally merging into the sound of **으** *eu*, especially in participles and in the Oppositive Case.

In the four forms **야** **여** **요** and **유** we have a series of compound or double vowels constantly occurring in Corean, and consisting of a *y* sound prefixed to the simple vowels *a*, *e*, *o* and *ou*, viz: *ya*, as in the English word *yard*; *ye*, as in *yeoman*; *yo*, as in *yore*; and *you*, as in *youth*. But in many Corean words, and especially after an initial **ㅈ** or **ㅊ** the effect of this *y* sound is merely to lengthen the pronunciation of its radix vowel, with which it coalesces so as practically to disappear. A knowledge of this use and practice will greatly assist the student to a correct pronunciation of many words in Corean: **몇** (how many) is spelt *myet*, but read *met*, as in the English *met*; in **조선** (the native name for the kingdom of Corea), the *y* merely lengthens the vowel sounds *o* and *e*, which are then read with a value and quantity much as in English—*Cho-sen*. The name for the capital of the country **서울** has given rise to constant vagaries, both in pronunciation and in transliteration. The Corean spelling is dissyllabic, **서** *sy*, read *se*, where *e* has the sound of the “neutral” vowel, or *ur* vocal, heard in *err*, *sir*, etc., and **울** *oul*, where *ou* has the English *u* sound heard in *youth*, pronounced, however, with a shorter accent, and nearer the *u* in *pull* than the corresponding sound in *pool*. There is, however, a constant tendency on the part of students to elision, reducing the sound to one syllable, with the pronunciation of *Syoul* (rhyming with *school*), a word **술** which in Corean means *wine*.

TABLE OF VOWEL SOUNDS.

**아** *a* as in *father*: **말** *mal*, language;

**맛** *mat*, taste.

**야** (1) *ya* as in *yard*: **약** *yak*, medicine;

**냥** *nyang* 100 cash.

(2) when preceded by **ㅏ** or **ㅗ**, the *y* is almost dropped, leaving merely a lengthened *a* sound:

**상히** *syang-hai*—*sang-hai*, always;

**작별하다** *chyakpyelhata*—*chakpyelhata*, I say farewell.

**어** *e* as in *herd* (neutral vowel), with a sound ranging from *ö* short to *ü* short and a pronunciation that varies even in words of the same spelling:

**언덕** *entek*—*öntök*, a slope; but **어룬** *eroun*—*üroun*, elder;

**업다** *epta*—*öpta*, I carry; but **업다** *epta*—*üpta*, I have not;

**덮다** *tepta*—*töpta* I cover; but **덮다** *tepta*—*tüpta*, warm.

**여** (1) *ye* as in *yeoman*: **여러** *yere*, several;

**여기** *yekui*, here.

(2) when preceded by **ㅏ** or **ㅗ**, the *y* is almost dropped, leaving a lengthened *ē* (neutral vowel) sound:

**섭섭하다** *syepsyephata*—*sěpsěphata*, I am sorry;

**젖** *chyet*—*chēt*, milk.

(3) occasionally, when preceded by **ㅛ** or **ㅝ**, the *y* is almost dropped, and leaves the long *e* sound of *get* in English:

**몇** *myet*—*mét*, how many;

**벼** *pye*—*pé*, paddy.

**오** *o* as in *soft*, with the regular sound of *o* in English, varying between the *o* of *or* and *ore*:

**모도** *moto*, altogether;

**산골** *sankol*, a dale.



요 (1) *yo* as in *yore*: 욕 *yok*, abuse;

요란 *yoran*, tumult.

(2) when preceded by 人 or ㅈ, the *y* is almost dropped, leaving merely a long *o* sound: 소문 *syomoun*—somoun, rumour;

좁다 *chyopta*—chopta, narrow.

우 *ou* as in *uncouth*, approximating more to the *u* sound in *pull*, than the *oo* sound in *pool*: 문 *moun*, a door:

불 *poul*, fire.

But at times this sound is distinctly prolonged:

Compare 눈 *noŭn*—noon, snow, with 눈 *noŭn*, the eye.

유 (1) *you* as in *youth*: 유모 *youmo*, nurse;

윤달 *yountäl*, intercalary month.

(2) when preceded by 人 or ㅈ, the *y* is almost dropped, leaving merely a long *ou* sound: 술 *syoul*—soül, wine;

주인 *chyouin*—choŭin, landlord.

으 (1) *eu* as in the French *peu*:

그 *keu*, that;

스물 *seumoul*, twenty.

(2) *i* or *y*, as in *pity*:

김서방 *keumsyefang*—kimsyepang, Mr. Kim;

슬라 *seult'a*—silt'a, I refuse.

이 *i* with a sound varying from *i* short in *pin*, *chin*, etc. to *i* long in *ravine*:

Compare 긴하다 *kinhäta*, important, with 길다 *kilta*, long;

비하다 *pihäta*, I compare, with 비단 *pitan*, silk.

ㅅ *a* as in *tap*, with the sound of *a* distinctly shortened:

Compare 말 *mäl*, a horse, with 말 *mal*, speech;

까지 *khächi*, until, with 가지 *kachi*, a branch.

## DIPHTHONGS.

In order to meet the vocal sounds which their alphabet so far failed to express, the Koreans very aptly availed themselves of certain diphthong combinations and thereby evolved twelve distinct forms and sounds:—

애 ai	외 oi	와 oa
아이 äi	외 oui	왜 oai
에 ei	유휶 youi	웨 oue
예 yei	의 eui	웨 ouei

## PRONUNCIATION AND TRANSLITERATION.

**애 ai.** In enunciation, these two diphthongs are practically identical, while **아이 äi.** in sound they range from the open *ai* in *main* (mane), to the shorter vocalization of *ai* in *said* (sed); the difference is generally regulated by the accent or emphasis with which they are pronounced:

Compare **대신** *taisín*, minister, with **대신** *täisín*, on behalf of;  
**새로** *sairo*, newly, with **대로** *täiro*, according to.

**에 ei.** This diphthong has the sound of the English *e* in *get*, *met*, etc., but at times is found prolonged, so as to correspond with the *ei* in *eight*:

Compare **전에** *chyenei*, before, with **셋** *seit*, three.

**예 yei.** In this diphthong we have the *y* sound prefixed to **에 ei**, as in *yes*, *yea*.

**예비하다** *yeipihäta*, I prepare.

**외 oi.** (1) As a general rule, in closed syllables this diphthong approximates closely to the English *oi* in *soil*:

**되시다** *moisita*, I serve.

(2) but in open monosyllables it resembles the German modified *o*:

**쇠** *soi*—sö, iron;

**죄** *choi*—chö, crime;

**보** *poi*—pö, linen;

**되다** I become, may be read either *toita* or *töta*, but has more often the latter sound.

**위** *oui*. (1) This diphthong, in an open syllable and not preceded by a consonant, is fairly represented both in sound and spelling by the French *oui*, or English *we*:

**위 엄** *ouicm—weóm*, dignity;

(2) but when preceded by a consonant, the sound of the two vowels **우** *ou* and **이** *i* further coalesces and approximates nearly to the German *ü*:

**뒤** *toui—tü*, behind;

(3) in many words, especially after an initial *p*, the vowel sound *ou* disappears, leaving only a long *i* sound as in the English *fatigue*:

**뷔** *poui—pí*, a broom;

**빈 방** *pouin pang*—pin pang, empty room.

**위** *youi*. This diphthong, which appears only in a few words—all derived from Chinese and all commencing with the aspirated check **우**—has the sound of *oui* with *y* prefixed: but, instead of being clearly pronounced, the *y* has merely the effect of prolonging the quantity of the original *oui*:

**취 하다** *ch'youi-hāta—choüihāta*, I am drunk.

**의** *eui*. This sound is one of considerable difficulty to explain, for, as the two vowels do not distinctly coalesce, it cannot be regarded as a diphthong proper. In open syllables it may be defined as a short *ü*—with the regular sound of *ü*, not like the English *w*—joined to the vowel *i*. But when preceded by a consonant, the *ü* sound tends to disappear, leaving only the vowel *i* to be clearly enunciated, with a sound much like that of *i* in *wick*:

Compare **의심** *euisim—üsim*, doubt, with **기호** *keuiho—kiho*, flag.

**와** *oa*. The value and quantity of the *o* in *oa* here corresponds with the vowel *u*, which, when joined to the open *a* (as in *father*), produces a sound represented by the English *ua* in *quaff*, or *wa* in *waft*:

**이 리 와** *iri oa—iri wa*, come here:

**활** *hoal—hwal*, a bow;

**과 부** *koapou—kwapou*, a widow.

**왜** *oai*. In this diphthong, which rarely occurs in Korean words, we have the vowel **오** *o* and the diphthong **애** *ai* coalescing, so as to produce the sound of the English *wai* in *wait*,—the *o* having the force of *u* or *w* as in the case of the preceding diphthong:

**왜** *oai*—*wai*, Japanese;

**해** *hoai*—*hwai*, torch;

**왜** **풍** *oai-p'oung*—*waip'oung*, typhoon.

**위** *oue*. The phonetic value of the **우** *ou* here is a *w* sound with a quantity somewhat more prolonged than the *u* or *w* in the two previous cases, while the **어** sound corresponds to the short *ö*. As a general rule, the pronunciation of the English *wo* in *won* may be accepted as giving a fair rendering of the sound of this diphthong:

**원** **망** *ouenmang*—*wonmang*, discontent;

**웨** *ouei*. Here we have the vowel **우** *ou* and the diphthong **에** coalescing so as to produce a sound approaching to the English *ue* in *quell* or in *welt*:

**궤** *kouei*, box;

**웨** *ouei*, why?;

**훼** **방** *houeipang*, slander.

## NOUNS.

### SYSTEM OF DECLENSION.

The chief feature in the declension of Corean nouns is the regular system of agglutination employed to express case relation. The noun-root remains unchanged throughout the declension, or is at most only slightly modified so as to meet the requirements of Corean principles of euphony, viz: ease in enunciation of consonants and harmonic affinity in vowel sounds.

Every Corean noun has normally, in addition to the root-form, nine different formal agglutinations expressive of case relation. But it should be observed at the outset that, while these case endings appear regularly in vernacular *writing*, there is in *conversation* a constant tendency to dispense with their use, in consequence of their somewhat cumbersome character. This is especially marked in the case of the Nominative, the Genitive and the Accusative, the root-form of the Noun being constantly employed in their stead without any loss in perspicuity of meaning. The terminations for the Instrumental, the Locative and Ablative cases are more regularly retained in Corean colloquial; and, though the noun-root may at times be loosely employed in the place of the Dative, Coreans desiring to be accurately understood are careful to add one of the case-endings or post-positions expressive of this case relation.

### PARADIGM OF CASE SUFFIXES.

1. *Root Form*: may be used in the place of almost any case, remaining unchanged.
2. *Nominative*: (subject of sentence), *i*, *si*, *ch'i*, *ka* or *hi*.
3. *Instrumental*: by, with, for, through, to, towards, etc., *euro*, *no*, *säro*, *chäro*, *ro* or *heuro*.
4. *Genitive*: of (possessive), *eui*, *säi* or *heui*.
5. *Dative*: to, unto, etc., *euikei*, *säikei*, *heuikei*, or in the contracted forms *kei*, *kkei*, *kkeui*.
6. *Accusative*: (object of sentence) *eul*, *seul*, *ch'eul*, *reul* or *heul*.
7. *Vocative*: oh! *a* or *ya*.
8. *Locative*: in, on, at, to, into etc., *ei*, *säi* or *hei*.
9. *Ablative*: from, since, at, etc., *eisye*, *säisye* or *heisye*.
10. *Oppositive*: as for, with reference to, etc., *eun*, *seun*, *ch'eun*, *neun* or *heun*.

In the Accusative and Oppositive cases *äl*, *än* etc. are frequently substituted for *eul*, *eun* etc. The two vowel sounds *ä* and *eu* appear to be interchangeable in this position, the form of the Corean *ä*—a small dot—being better adapted for speed in writing than *eu*, which is represented by a long horizontal stroke. In pronunciation, however, the sound of *ä* in this position approximates more nearly to the sound of *eu* than to its strictly proper sound of *ä* short.

The *eu* of the Genitive *eui* and the Dative *euikēi* is generally dropped when preceded by an open vowel at the end of the noun-root, the *i* being further modified and coalescing with the final vowel of the root, so as to form a distinct diphthong sound. Thus *soichyet* is regularly used for *socui chyet*, cow's milk, and the Dative *soeuikēi* is also contracted into *soikēi*, the value of *oi* in both instances being that of a pure diphthong, in which the *o* and *i* coalesce and give a sound indistinguishable from *ö* in German.

In the Dative case, the *eui* of *euikēi* is frequently dropped, leaving only *kei* as the distinctive Dative ending, and this is generally further modified into *kkei* or *kkeui* for euphony. Thus

말께	시러라	하늘님	끼	빌다
mälkkēi	sirera	hanälnim	kkeui	pilta
to horse	load	to heaven		I pray
(Load the horse.)		(I pray to heaven.)		

This last form is generally used as an honorific, implying respect on the part of the speaker.

#### ON THE FORM AND USE OF THE CASE SUFFIXES.

For words closed by a consonant the *Nominative* ends in *i*, which is in some cases aspirated or modified into *si* or *ch'i*, so as to bring the case-ending into euphonic accord with the final consonant of the noun-root. In nouns terminating with an open vowel, however, the *Nominative* appears in the form of *ka*, or *hi* where an aspirate is required.

For the *Accusative* case *eul* is the distinctive ending, and for the *Genitive*, *eui*; but both these forms are subject to the various modifications enumerated in the Paradigm of case suffixes.

The normal form of the *Dative* case ending is *euikēi*. This appears, however, like the post-positions 안래, 데려 and 데려, which are frequently substituted for it, to be properly restricted to persons and animate objects. It is moreover frequently subject to modifications and contractions, as specified in the Paradigm above given.

The *Instrumental* case ends normally in *ro*, but assumes the modified form of *no*, in accordance with principles of Corean euphony, when the case-ending is immediately preceded by an *l* at the end of the noun-root. This case, in addition to its strictly *Instrumental* sense of *by*, *with*, etc., very frequently bears a final sense, being used to express *purpose for*, and *direction through or towards*—ideas obviously consequent open or evolved from the idea of instrumentality. We thus find it constantly used with nouns of place and names of places, instead of the locative ending, e.g.

집으로 간다 is equivalent to 집에 간다 I go home.

There are, however, two proper forms expressive of local case-relation :

(1) the *Locative* agglutination *ei*, normally used where *rest in* or *on* or *direction towards* is implied;

(2) the *Ablative* agglutination *eisye* normally used where *direction from* has to be expressed. But at times these two forms appear to be interchanged, the *sye* of *eisye* being regarded as a merely enclitic particle added for the sake of euphony ; and the *Ablative* form thus sometimes bears a purely locative sense, especially in the case of nouns denoting inanimate objects.

The commonest form of the *Vocative* is that which ends in *a* ; but this case suffix is often dispensed with entirely, its place being frequently filled by one of the exclamatory interjections with which the language abounds.

In addition to these case-endings, the Coreans possess a form peculiar to their language, to which has been assigned the name of the *Oppositive* case. Ending normally in *eun* or *an*, this case has a meaning and use precisely equivalent to the English prepositional phrase *as for*, *with reference* to etc. It occurs constantly in both colloquial and written Corean ; it is sometimes even added to the noun root and used as subject instead of the *Nominative* case. Its use is always to mark the contradistinction of two opposing ideas or propositions, and from this circumstance it has derived its name of *Oppositive*. It is not restricted to nouns alone, for nearly every part of speech may receive the suffix, where two ideas are contrasted as placed in opposition. The suffix has no independent use or meaning as a Corean word, but being chiefly employed with nouns the form has been included among the case endings for convenience of reference and explanation.

Similar case-endings are likewise found in the declension of the pronouns ; only in the *Genitive* case *eui* is contracted into *i* for sake of euphony after the open vowel sounds of the root forms **내** my, and **네** your, appearing for instance, instead of **나의** and **네의**. And a similar contraction also occurs frequently in the *Dative* case. The pronouns in fact follow on this point the rule already given for nouns proper, where root form ends in an open vowel.

## METHODS OF DENOTING NUMBER, GENDER, &amp;c.

The Corean noun possesses no regular inflexion for Number—the suffix *teul*, which is occasionally utilized for this purpose, taking all the case terminations of a regular noun in the singular. But this *teul* is not properly an agglutination for the plural; for in Corean, nouns must be rendered either singular or plural according to the context or meaning of the speaker as may be best gathered by the listener. When *teul* is affixed to a noun, it is chiefly employed to indicate or express an *indefinite* number. Thus *hân sarām oatta*, one man came; *tou sarām oatta*, two men came; but *sarām teul oatta*, men came, implying an *indefinite* number.

No distinction for Gender exists in Corean as an inflexional form. When sex has to be specially indicated, independent names are employed to designate the object and its sex, or where such names or nouns are wanting in the language, resort is had to the two prefixes *am* (female) and *sout* (male) placed immediately before the noun.

In Corean there are no Articles properly so-called. The demonstrative pronouns are however employed with a meaning and use, corresponding to the definite article in English; and the Corean numeral *hân* (one) used as an adjective, qualifying and prefixed to the noun, may legitimately be translated *a* or *an* for our English indefinite article.



N.B.—With regard to the following declension tables, it should be observed that, though all the case endings have for the sake of completeness been given with each of the nouns, they are not by any means all equally used thus in every day speech. And in particular it should be noted that the Dative ending in *euikēi* appears strictly to be hardly, if ever, used except with personal nouns.



## TABLE OF DECLENSIONS.

Nouns may be declined as follows.

(1) where the Root ends in *k*, *m*, *n*, *ng* and *p*:—

Root	손	son	hand.
Nominative	손이	son-i	the hand.
Instrumental	손으로	son-euro	by the hand.
Genitive	손의	son-eui	of the hand.
Dative	손에게	son-euikai	to the hand.
Accusative	손을	son-eul	the hand.
Vocative	손아	son-a	oh! the hand.
Locative	손에	son-ei	in the hand.
Ablative	손에서	son-eisye	from the hand.
Oppositive	손은	son-eun	as for the hand.

(2) Where the Root ends in *l*:—

Root	발	pal	foot.
Nominative	발이	pari	the foot.
Instrumental	발로	pallo	by the foot.
Genitive	발의	pareui	of the foot.
Dative	발에게	pareuikai	to the foot.
Accusative	발을	pareul	the foot.
Vocative	발아	para	oh! the foot.
Locative	발에	parei	in the foot.
Ablative	발에서	pareisye	from the foot.
Oppositive	발은	pareun	as for the foot.

(3) When the Root ends in *t* (sometimes in *p*) by adding *sī*, etc. for certain words, and *ch'i* etc. for others:—

Root	갓	kat	hat.
Nominative	갓시	kassi	the hat.
Instrumental	갓스 로	kassāro	by the hat.
Genitive	갓씨	kassāi	of the hat.
Dative	갓씨 게	kassāikei	to the hat.
Accusative	갓슬	kasseul	the hat.
Vocative	갓아	kata	oh! the hat.
Locative	갓씨	kassāi	in the hat.
Ablative	갓씨 서	kassāisye	from the hat.
Oppositive	갓슨	kasseun	as for the hat.

Root	밭	pat	field.
Nominative	밭치	patch'i	the field.
Instrumental	밭치 로	patch'āro	by the field.
Genitive	밭회	patheui	of the field.
Dative	밭회 게	patheuikei	to the field.
Accusative	밭홀	patheul	} the field.
	밭출	patch'eul	
Vocative	밭아	pata	oh! the field.
Locative	밭혜	pathei	in the field.
Ablative	밭혜 서	patheisye	from the field.
Oppositive	밭흔	patheun	} as for the field.
	밭춘	patch'eun	

(4) When the root ends in a vowel, by adding *ka* etc. for certain words, and *hi* etc. for others:—

Root	소	so	bull.
Nominative	소가	soka	the bull.
Instrumental	소로	soro	by the bull.
Genitive	소의	soeui	of the bull.
Dative	소의게	soeuikei	to the bull.
Accusative	소를	soreul	the bull.
Vocative	소야	soya	oh! the bull.
Locative	소에	soei	in the bull.
Ablative	소에서	soeisye	from the bull.
Oppositive	소는	soneun	as for the bull.
<hr/>			
Root	나라	nara	kingdom.
Nominative	나라히	narahi	the kingdom.
Instrumental	나라호로	naraheuro	by the kingdom.
Genitive	나라히	naraheui	of the kingdom.
Dative	나라히게	naraheuikei	to the kingdom.
Accusative	나라홀	naraheul	the kingdom.
Vocative	나라야	naraya	oh! the kingdom.
Locative	나라헤	narahei	in the kingdom.
Ablative	나라헤서	naraheisye	from the kingdom.
Oppositive	나라훈	naraheun	as for the kingdom.

## EXERCISE I.

1.

문 여러

moun yere  
door open  
Open the door.

2.

문 다더

moun tate  
door shut  
Shut the door.

3.

나히 얼마

nahi elma  
age how much  
What is your age?

4.

책 부인의게 가져 가  
ch'aik pouineuikēi kachye ka  
book to the lady having taken go  
Take the book to the lady.

5.

영국에서 갓 왔소

yengkoukeisye kat oasso  
from England just come  
I have just come from England.

6.

산은 높고 길은 험하오

saneun nopko kireun hemhăo  
as for hill it is high and as for road it is dangerous  
The hills are high and the road dangerous.

7.

붓으로 쓰오

poussăro sseuo  
by pen write  
Write with a pen.

8.

발로 밟으라

pallo pălpera  
by foot tread  
Stamp with the foot.

## EXERCISE II.

1.

갑슬      주었다  
kapseul      chouetta  
price      have given  
I have given the price.

2.

빗로      쓰러라  
pouiro      sseurera  
by broom      sweep  
Sweep it with a broom.

3.

소의게      시러라  
soeuikei      sirera  
to bullock      load  
Load the bullock.

4.

그      낭반의      부인  
keu      nyang paneui      pouin  
that      of gentleman      wife  
That gentleman's wife.

5.

집을      잘      지었소  
chipeul      chal      chieso.  
house      well      has built  
He has built the house well.

6.

오늘은      님군의      탄일이오  
onäleun      nimkouneui      t'anil io  
as for to-day      of the king      birthday it is  
To-day is the king's birthday.

7.

집에서      왔다  
chipeisye      oatta  
from house      have come.  
I came from home.

8.

비로      가거라  
päiro      kakera  
by boat      go  
Go by boat.

## EXERCISE III.

1. 발 이 몫시 압 하  
 pari mopsi apha  
 foot bad sore  
 My foot is exceedingly sore.
2. 다리 압 하 못 가 오  
 tari apha mot kao  
 leg sore not go  
 My leg is sore and I can't go.
3. 음식 맛시 업 소  
 eumsik massi epso  
 food relish has not  
 I have no appetite.
4. 밤에 눈 이 왔 다  
 pamei nouni oatta  
 in night snow has come  
 Snow fell during the night.
5. 강 물 어 렷 소  
 kang mouli eresso  
 river water has frozen  
 The river has frozen.
6. 길 가 기 어 렵 소  
 kil kaki eryepso  
 road to go is difficult  
 It is difficult travelling.
7. 비가 올 뜻 하 오  
 pika ol tteut hăo  
 rain coming intention makes  
 It looks like rain.
8. 말 타고 가 겠 다  
 māl t'ă-ko kakeitta  
 horse ride-and will go  
 I will go on horse back.



## PRONOUNS.

### (1) PERSONAL.

Root	나	na	I.
Nominative	내	nai	} I.
	내가	naika	
Instrumental	날로	nallo	by me.
Genitive	내	nai	my, mine.
Dative	내게	naikei	to me.
Accusative	날	nal	} me.
	나를	nareul	
Oppositive	나논	nanān	as for me.

Root	우리	ouri	we.
Nominative	우리	ouri	} we.
	우리가	ourika	
Instrumental	우리로	ouriro	by us.
Genitive	우리	ouri	our.
Dative	우리게	ourikei	to us.
Accusative	우리를	ourireul	us.
Oppositive	우리논	ourinān	as for us.



Root	네	ne	thou.
Nominative	네 네가	neika	} thou.
Instrumental	넌노	nello	
Genitive	네	nei	thy, thine.
Dative	네게	neikei	to thee.
Accusative	너를	nereul	thee.
Oppositive	너는	nenān	as for thee.

Root	너희	neheui	you.
Nominative	너희 너희가	neheui neheuika	} you.
Instrumental	너희로	neheuiro	
Genitive	너희	neheui	your.
Dative	너희게	neheuikei	to you.
Accusative	너희를	neheuireul	you.
Oppositive	너희는	neheuinān	as for you.

## (2) DEMONSTRATIVE.

더	chye	He, she, it, they, that, (implying distance).
그	keu	that
이	i	this (implying nearness).

These demonstrative pronouns are all capable of declension on the usual model. Thus we find—

Root	이	i	this.
Nominative	이 가	ika	this.
Instrumental	일 노	illo	by, or with this.
Accusative	이 를	ireul	this.
Oppositive	이 는	inān	as for this.

But with the exception of the nominative, even these cases are but little used; the root forms being most commonly employed in conjunction with substantives like **것** for things, or **사 람** for persons, which bear the inflexions instead of the pronouns, the latter (like adjectives) remaining indeclinable in this position, *e.g.*

더	사 람	을	불 너	와
chye	sarāneul	poulle	oa	
that	man	having called	come	
Go and call him.				

## (3) POSSESSIVE.

Strictly speaking, there are no possessive pronouns in Corean. Their place is taken by the Genitive cases of the personal and demonstrative pronouns, thus,

우리	나라
ouri	nara
Our	country.

내	아들
nai	atāl
My	son.

## (4) INTERROGATIVE.

누	nou	} who ? (of persons)
누구	noukou	
어느	enă	which ? what ? (of persons and things)
엇던	etten	which ? what ? (of persons and things)
무슴	mousăm	what ? (of persons and things)
무엇	mouet	what ? (of things)

어느, 엇던 and 무슴 are rarely, if ever, declined.

But 누 or 누구 and 무엇 are capable of regular declension, as follows :—

Root	누	nou	who.
Nominative	누구	noukou	} who.
	누가	nouka	
	누이	noui	
	누가	nouika	
Instrumental	누로	nouiro	by whom.
Genitive	누	noui	of whom.
Dative	누게	nouikei	to whom.
Accusative	누를	nourăl	} whom.
	누କୁ를	noukourăl	
Oppositive	누는	nouinăn	} as to whom.
	누କୁ는	noukounan	

Root	무엇	mouet	what.
Nominative	무어시	mouesi	what.
Instrumental	무얼노	mouello	} by what.
	무어스로	mouesáro	
Accusative	무어슬	mouesál	what.
Locative	무어서	mouesái	in what.
Oppositive	무어슨	mouesán	as for what.

(5) REFLEXIVE.

자기	chäkeui	} himself, herself, itself, oneself.
저	che	
제	chei	
제가	cheika	} himself, of himself, itself, of itself, &c., &c. (i.e. instinctively, of its own accord).
절노	chyello	
스스로	seusáro	
서로	sero	} one another, each other (reciprocal).
피로	pieh'a	
친히	ch'inhi	} one self, himself, &c., &c. (i.e. in person).
손조	soncho	
손슈	sonsyou	

## (6) INDEFINITE.

All	다	ta.
	모도	moto.
	온	on (prefix).
Any	아모	amo.
Any whatever	아모던지	amotenchi.
Each, every	각	kak.
	식	sik.
	믹	măi (prefix).
	마 다	mata (suffix).
Many	만 히	manhi.
Other, another	다 른	tarăn.
Several	여 러	yere.
Such	이 런	iren.
	더 런	chyeren.
	그 런	keuren.
Whatever	엇 더 런 지	ettet'enchi.
	암 만	amman.
Whoever	누 구 던 지	noukoutenchi.
	무 론	mouron (prefix).

NOTE 1.—“*Each*” and “*Every*” are frequently expressed by repeating the noun itself without any pronoun prefixed, thus:—*ta-tari* for *tal-tari* (monthly), *na-nari* for *nal-nari* (daily) &c.

NOTE 2.—In addition to the use of *tenchi* or *t'enchi* as an enclitic particle to signify *ever*, the suffix *na* is frequently employed but with a more restrictive sense, meaning “any at least”, “although”, “no matter what,” “any whatever” &c.

NOTE 3.—The indefinite pronouns *some*, *any*, *somebody*, *anybody*, etc., are constantly rendered by the use of the interrogatives **누구**,

**엇던** and **무숨** Thus—

**누구 가겠소**

Who will go

may mean either *Who will go?* or *Someone will go*;

**엇던 사람이 그러케 한다**

which man thus do

may mean either *What sort of men act thus?* or *there are men who act thus*;

**무숨 볼 일 잇소**

what about to see work is

may mean either *What work is there to be done?* or *there is some work to be done*.

And, in precisely the same way, the interrogative adverbs **언제** *when?* **몇** *how many?* and **어디** *where?* are frequently used with the indefinite sense of *sometimes* or *by and by*, *several*, and *somewhere*, respectively.

#### (7) RELATIVE.

Relative pronouns as such are unknown in the Korean language, but Relative clauses are rendered by means of Relative Participles, joined as an Adjective to the antecedent Noun—present, past or future, according to the nature of the time required in the Relative clause.

## EXERCISE V.

1.           우리가       언제       가겠소  
              ourika       enchei       kakeisso  
              we           when       will go

When will we go?

2.           너희       어디       가느냐  
              neheui       etäi       kanänya  
              you           where       go

Where are you going?

3.           나는       돈       없소  
              nanän       ton       epso  
              as for me    money have not

I have no money.

4.           너는       부자       되엿다  
              nenän       pouchya       toiyetta  
              as for you   rich       have become

You have grown rich.

5.           나를       찾자       왔소  
              nareul       ch'acha       oasso  
              me           seek       have come

Are you looking for me?

6.           우리       집이       가깝소  
              ouri       chipi       katkapsō  
              our       house       near

Our house is near.

7.           제가       잘       못       하엿소  
              † cheika       chal       mot       häyesso  
              oneself   well       not       have done

I beg to apologize.

8.           그       일이       누       탓시오  
              keu       iri       noui       t'ässio  
              that   work   whose   fault is

Whose fault is this?

† "cheika" is used for the sake of humility and means "I myself."

## EXERCISE VI.

1.                   누구를           찾소  
                     noukoureul       ch'asso  
                     whom               seek  
                     For whom are you looking?
2.                   훈           냥           식           주오  
                     hān           nyang       sik       chouo  
                     one           nyang       each       give  
                     Give them a hundred cash each.
3.                   각           처에           다           잇소  
                     kak           ch'yeei       ta       isso  
                     each           in place    all       are  
                     There are some everywhere.
4.                   날           마다           무엇           호오  
                     nal           mata       mouet       hāo  
                     day           each       what       make  
                     What do you do daily?
5.                   아모           별           일           업소  
                     amo           pyel       il       epsso  
                     any           special   work       is not  
                     I do nothing in particular.
6.                   여러           가지           다           봅세다  
                     yere           kachi       ta       popsyeita  
                     several       kinds       all       let us see  
                     Let us examine the whole lot.
7.                   낫           낫           치           집어           담어라  
                     nan-natch'i       chipe       tamera  
                     one by one       nip       fill  
                     Take and pack them one by one.
8.                   일노           홍상           념녀           되오  
                     illo           hāngsyang   nyemnye   toio  
                     by this       continually   anxiety   become  
                     I am always anxious about this.



## EXERCISE VII.

1.      물건      모든      다      사      왔소  
          moulken      moto      ta      sa      oasso  
          articles      all      all      buy      have come  
          Have you bought the whole of the articles?
2.      아모던지      와서      가져      가져라  
          amotenchi      oasye      kachye      kakera  
          any whatever      having come      take      go  
          Whoever comes let him take it away.
3.      어디든지      내가      따르간다  
          etaitenchi      naika      ttarakanta  
          wherever      I      follow  
          Wherever you go I will follow.
4.      아모      일이      나      조심하오  
          amo      iri-na      chosimhăo  
          any      work-ever      careful  
          Whatever you do be careful.
5.      아모      거시나      뜻      대로      쓰오  
          amo      kesi-ra      tteut      tairo      sseuo  
          any      thing-ever      intention      according      use  
          Use any article you like.
6.      그      사람      오는      거슬      친히      보았소  
          keu      sarām      onān      kesāl      ch'inhi      poasso  
          that      man      coming      thing      myself      saw  
          I myself saw the man coming.
7.      이      집을      내가      손조      지었소  
          i      chipeul      naika      soncho      chieso  
          this      house      I      personally      made  
          I built this house myself.
8.      어느      사람      인지      너가      몰나  
          enā      saram-inchi      naika      molla  
          what      man may-be      I      do not know  
          I cannot tell which man it is.

## EXERCISE VIII.

(Relatives).

1. 어제 보낸 편지 일러 버렸소  
 echei ponain p'yenchi ilhe päryesso  
 yesterday sent letter lost

The letter I sent yesterday is lost.

2. 지금 먹는 약 맛지 쓰다  
 chikeum meknän yak massi sserta  
 now eating medicine taste bitter

The medicine that I am now taking tastes bitter.

3. 우리 사 온 책 어디 있느냐  
 ouri sa-on ch'aik etäi innänya  
 we buy-came book where are

Where are the books that we bought?

4. 우리 길에서 만났던 그 의원 왔소  
 ouri kireisye mannatten keu eui ouen oasso  
 we on the road met that doctor came

The Doctor we met on the road has arrived.

5. 나 말한 것 다 되었나  
 na marhän ket ta toienna  
 I said thing all have become

Have you done what I told you?

6. 더 모군 가져 갈 짐 무겁다  
 chye mokoun kachye kal chim moukepta  
 that coolie taken going load is heavy

That is a heavy load the coolie is going to take.

7. 우리 건너 갈 물이 깊다  
 ouri kenne-kal mouri kipta  
 we across-about-to-go water deep

The river we have to cross is deep.

8. 우리 먹는 물 우물에서 난다  
 ouri meknän mouil oumoureisye nanta  
 we drinking water from well issues

The water we drink comes from the well.

## PRONOMINAL SUBSTITUTES.

Instead of employing the regular personal pronouns, Koreans constantly resort to substitutes of an honorific character, indicative of the speakers' relative rank &c., and mostly derived from Chinese. Among those most commonly used are the following:—

제	chyei	
제가	chyeika	
즈넌	chānāi	
당신	tangsin	當身
딕	tāik	宅
로형	nohyeng	老兄
쇼인	syo-in	小人
시성	sisāing	侍生
싱	sāing	生
대감	taikam	大監
령감	nyengkam	令監
공	kong	公
대인	tai-in	大人

*Chyei* and *chyeika*, when used in the first person or of a third person not present, have a depreciatory or humble sense, but for the second person it is employed familiarly among friends in speaking to one another or in addressing immediate dependants.

*Chānāi* is generally restricted to familiar intercourse among friends and relations or is used in addressing aged retainers and inferiors, where one desires to be very courteous and considerate.

*Tangsin* is derived from two Chinese words, meaning "representing body". It is an honorific for addressing superiors,—“Sir”.

*Taik* is a word of Chinese origin, meaning “house” or “mansion,” though its use as a pronominal substitute is a purely Korean idiom. It is used respectfully for “you” among equals in rank, being a less formal term than *tangsin* and less familiar than *chānāi*.

*Nohyeng*, or "elder brother," is a word of Chinese origin in constant use among Koreans, as a substitute for the pronoun "*you*" in conversation between equals.

*Syoin*, or "small man," is derived from the Chinese, and is employed by the common people, when speaking of themselves before their superiors, or by persons of military rank before civil officers.

*Sisaing*, or "attendant born," is derived from the Chinese, and is used by inferiors in official rank in speaking of themselves to their superiors, and also, for the sake of courtesy and politeness, among equals in rank.

*Saing*, which is derived from the Chinese and means "born," is the form employed by members of the educated classes, who have no official rank, when speaking of themselves before their superiors.

*Taikam*, is derived from two Chinese words and means "Great superintendent." It is restricted to High Ministers of state, and may very accurately be translated "excellency.

*Ryeng kam*, from two Chinese words meaning "command superintendent" is the correct form for addressing officials of less exalted rank, though it may also be used of very subordinate officers, when the speaker wishes to be very polite.

*Kong* and *Tai-in* are two terms introduced into Corea from Japan and China respectively, consequent on the opening of the country to foreign trade and intercourse:

*Kong* is strictly a Chinese word of polite signification and may properly be held to correspond with our English "*Mr.*," while as an honorific it has much the same force and use as the Korean term *taik*;

*Tai-in* is derived from the two Chinese words "Great man", and is now constantly used in speaking of, or to foreign officials.

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*N. B.*—No attempt will be made on subsequent pages to distinguish by a diacritical mark the two sounds *of* and *o* in the transliteration of En Moun.

## NUMERALS.

## CARDINAL.

	CHINESE.		COREAN.
1	일	il	하나 hana
2	이	i	둘 toul
3	삼	sam	셋 seit
4	사	sa	넷 neit
5	오	o	다섯 tasat
6	육	ryouk	여섯 yesat
7	칠	ch'il	일곱 nilkop
8	팔	p'al	여덟 yetalp
9	구	kou	아홉 ahop
10	십	sip	열 yel
11	십 일	sipil	열 하나 yel hana
12	십 이	sipi, etc.	열 둘 yel toul, etc.
20	이십	i sip	스물 seumoul
21	이십 일	i sipil	스물 하나 seumoul hana
22	이십 이	i sipi, etc.	스물 둘 seumoul toul, etc.
30	삼십	sam sip	서른 syerheun
40	사십	sa sip	마흔 maheun
50	오십	o sip	쉰 souin
60	육십	ryouk sip	예순 yeisyoun
70	칠십	ch'il sip	일흔 nilheun
80	팔십	p'al sip	여든 yeteun
90	구십	kou sip	아흔 aheun

100	일 백	il paik	} Chinese Numerals for which there are no pure Korean equivalents.
200	이 백	i paik, etc.	
1000	일 천	il ch'yen	
2000	이 천	i ch'yen, etc.	
10,000	일 만	il man, etc.	

## ORDINAL.

		COREAN.		CHINESE.
First	첫 지	chetchai	데 일	chyei il
Second	둘 지	toulchai	데 이	chyei i
Third	셋 지	seitchai	데 삼	chyei sam
Fourth	넷 지	neitchai, etc.	데 스	chyei sa, etc.

## ORDINAL ADVERBS.

Firstly	하 나 혼	hanaheun	일 혼	ilheun
Secondly	둘 혼	tourheun	이 논	inan
Thirdly	세 손	seiseun	삼 은	sameun
Fourthly	네 혼	neiheun	스 논	sanan
Fifthly	다 솟 손	tasasseun	오 논	onan
Sixthly	여 솟 손	yesasseun	륙 은	ryoukeun
Seventhly	닐 곱 은	nilkopeun	칠 은	ch'ireun
Eighthly	여 뽕 은	yetalpeun	팔 은	p'areun
Ninthly	아 홉 은	ahopeun	구 논	kounan
Tenthly	열 혼	yelheun, etc.	십 은	sipeun, etc.

Most of the Korean numerals are thus drawn from Chinese, and before words of Chinese origin such numerals are generally used ; while the Korean numerals proper, which only extend from one to ninety-nine, are conjoined with words of Korean origin or with such Chinese derivatives as are thoroughly assimilated into current colloquial ; thus *sei nal*, three days, are both purely Korean words but *sam il*, three days, are Chinese.

## ABBREVIATED FORMS OF NUMERALS.

The first eight Korean numerals constantly occur in abbreviated forms, which are most frequently used in reckoning money, weight, measures, time etc. And these variations, in accordance with the requirements of Korean euphony, depend for their exact form on the initial consonant of the noun which they qualify. Thus we find—

한	han	for	하나	hana, one.
두	tou	for	둘	toul, two.
세	se	}	셋	seit, three.
세	sei			
석	sek			
네	ne	}	넷	neit, four.
네	nei			
낙	nek			
닷	tat	}	다섯	tasat, five.
대	tai			
엿	yet	}	여섯	yesat, six.
여	ye			
닐	nil	for	닐곱	nilkop, seven.
엿	yet	for	여덟	yetalp, eight.

To give the idea of approximation, conveyed by our English idiom "two or three," etc., the full or abbreviated forms of the Korean numerals are used in pairs, without any conjunction; and in this position even the abbreviated forms are sometimes still further shortened. Thus—

한	두	사	를		One or two men.
han	tou	saram			
두	세	가지	or	두	가지
tou	sei	kachi	toue	kachi	Two or three kinds.

세	네	날	or	서너	날	Three or four days.
sei	nei	nal		sene	nal	
네	다섯	집	or	너댓	집	Four or five houses.
nei	tasat	chip		netet	chip	
대	여섯	근	or	다섯	근	Five or six pounds.
tai	yesat	keun		tait	keun	
여	닐곱	그릇				Six or seven basins.
ye	nilkop	keurat				
닐	여덟	병				Seven or eight bottles.
nil	yetalp	pyeng				
엣	아홉	섬				Eight or nine bags.
yet	ahop	syem				

## FRACTIONS AND MULTIPLES.

반 *pan* or 절반 *chyelpan* is the Korean equivalent for *one half*. Other fractions are reckoned in the Chinese numerals, conjoined with the Chinese words *poun*, division, and *chi*, of, the possessive postposition:—

삼분지 일 *sam poun chi il*, i.e. one of three divisions, or  $\frac{1}{3}$

사분지 삼 *sa poun chi sam*, i.e. three of four divisions, or  $\frac{3}{4}$

Multiples are rendered by 비 *pai*, 곱절 *kopchyel* or 갑절 *kapchyel*, and 곱 *kop*, of which the last is generally used with pure Korean numerals, and the two first more usually with those of Chinese origin. Thus—

삼비 *sampai* or 세 곱 *seikop*=triple.

사비 *sapai*, 스 곱 *sakop* or 네 곱 *neikop*=quadruple.

열 갑절 *yel kap chyel*=ten times.

## NUMERATIVES.

Just as in English we speak of a *flock* of sheep, a *sheet* of paper, so many *head* of cattle, a *suit* of clothes. etc., so in Korean we find similar terms constantly employed as *numeratives*, or *classifiers*, as they have been termed, for different classes of objects. Subjoined is a list of those numerative terms



which are most commonly in use :—

- |        |   |   |
|--------|---|---|
| 1. 분   | <i>poun</i>   | } for persons.                          |
| 명      | <i>myeng</i>  |   |
| 놈      | <i>nom</i> , (impolite)   |   |
| 2. 머리  | <i>meri</i> , head  | } for animals generally.                |
| 마리     | <i>mari</i> , ,,  |   |
| 3. 필   | <i>p'il</i>   | for horses and cattle generally         |
| 바리     | <i>pari</i> , load  | for pack horses, etc, loaded and loads. |
| 4. 필   | <i>p'il</i> , bale  | for cloth, piece goods, etc.            |
| 5. 권   | <i>kouen</i> , volume   | for books, rolls of paper, etc.         |
| 6. 장   | <i>chyang</i> , sheet   | } for paper.                            |
| 권      | <i>kouen</i> , quire  |   |
| 죽      | <i>ch'youk</i> , ream   |   |
| 7. 켄리  | <i>k'yeri</i> pair  | for boots, stockings, etc.              |
| 8. 개   | <i>kai</i>  | for articles generally.                 |
| 9. 낫   | <i>nat</i>  | for small articles, grain, etc.         |
| 10. 벌  | <i>pel</i> , suit   | for clothes.                            |
| 11. 뭇  | <i>mout</i> , bundle  | } for straw, firewood, etc.             |
| 단      | <i>tan</i> , sheaf  |   |
| 12. 님  | <i>nip</i>  | for hats, mats, bags, money, etc.       |
| 13. 자로 | <i>charo</i> handle,  | for pens, fans, etc.                    |
| 14. 척  | <i>ch'yek</i> ,   | for boats, and ships.                   |
| 15. 짝  | <i>chchak</i> , for one of a pair of articles, <i>e.g.</i> shoes, loads, leaves of a door, etc. |   |

## EXERCISE IX.

(Numerals and Numeratives)

1.                    훈        사        람        왔소  
                      han        saram        oasso.  
                      one        man        came.  
   One person came.
2.                    사        람        하나        보았소  
                      saram        hana        poasso.  
                      man        one        I saw  
   I saw one man.
3.                    두        녀        편        에        훈        집        에        사        오  
                      tou        nyep'yennei        han        chipei        sao  
                      two        women        one        in house        live  
   Two ladies occupy one dwelling.
4.                    서        돈        이        부족        하오        석        냥        만        주        어        라  
                      se        toni        pouchyok        hao        sek        nyang        man        chouera  
                      three        ton \*        insufficient        three        nyang † only        give  
   There are thirty cash short: give only three hundred cash.
5.                    석        달        후        에        세        집        다        사        겠소  
                      sek        tal        houei        sei        chip        ta        sakeisso  
                      three        moon        after        three        house        all        will buy  
   Wait three months and I will buy all the three houses.
6.                    쌀        네        섬        네        말        남        앓소  
                      ssal        nek        syem        ne        mal        namasso  
                      rice        four        pecul        fur        pecks        remain  
   There are four pecul and four pecks of rice remaining.
7.                    나무        다섯        묶        갑시        얼마나        되        오  
                      namou        tat        mout        kapsi        elmana        toio  
                      wood        5        bundle        price        how much        become  
   What is the price of five bundles of wood.
8.                    대        여       섯        짐        만        오늘        사        오        너        라  
                      tai        yesat        chim        man        onal        sa        onera  
                      5        6        load        only        today        buy        come  
   Buy some five or six loads only today.

\* 1 ton, 10 cash.

† 1 nyang, 100 cash.

## EXERCISE X.

(Numerals and Numeratives)

1. 보리 엿 말 과 집 엿 못 물 먹이엿소  
 pori yet mal koa chip yet mout mal mekiesso  
 barley 6 pecks and straw 6 bundles horse fed  
 The horse had 6 pecks of barley and 6 bundles of straw.

2. 이 물건 여 닐곱 가지 가져 오너라  
 i moulken ye nilkop kachi kachye onera  
 this article 6 7 kinds having taken come  
 Bring some 6 or 7 kinds of this article.

3. 모군 닐 여덟 사름 불너 오너라  
 mokoun nil yetalp saram poulle onera  
 coolie 7 8 men called come  
 Get some seven or eight coolies.

4. 그 때 소를 엿 아홉 머리 잡앗소  
 keu ttai soreul yet ahop meri chapasso  
 that time ox 8 9 head slaughtered  
 Some 8 or 9 oxen were slaughtered at that time.

5. 군스 두 명 매를 마졌다  
 kounsa tou myeng maireul machyetta  
 soldiers two names whips met  
 Two soldiers have been flogged.

6. 교 군 군 여덟 놈 불너 오너라  
 kyokoun-koun yetalp nom poulle onera  
 chair-bearers eight individual called come  
 Get eight chair coolies.

7. 증 생 여러 마리 잡앗소  
 cheumsaing yere mari chapasso  
 animals several head seized  
 He killed several animals.

8. 닭 한 마리 만 지저라  
 talk han meri man chichyera  
 fowl one head only fry  
 Cook one fowl only.

## EXERCISE XI.

(Numerals and Numeratives).

1. 말 세 필 과 소 네 필 사 내여 오너라  
 mal sei p'il koa so nei p'il sak-naie onera  
 horse three (num) and ox four (num) hired come  
 Hire three ponies and four bullocks.

2. 소 두 마리면 족히 싣겠다  
 so tou pari-myen chyokhi sitkeitta  
 ox two loads-if be enough will load  
 Two bullocks can easily carry this.

3. 양 목 몇 필이 나 있소  
 yang mok myet p'iri-na\* isso  
 cotton goods how many bales-ever are  
 How many bales of piece goods are there?

4. 그 책 두 어 권 읽었소  
 keu ch'aik tou-e kouen nilkesso  
 that book two-or-three volumes have read  
 I have read a few volumes of that book.

5. 조선 조피 스무 장이 한 권 이오  
 chyosyen chyohui seumou chyangi han kouen io  
 Korean paper twenty sheet one quire is  
 Twenty sheets of Korean paper make one quire.

6. 신 한 켤리 와 버선 두 켤리 보내오  
 sin han k'yeri oa pesyen tou k'yeri ponaio  
 shoe one pair and stockings two pairs send.  
 Send a pair of shoes and two pair of stockings.

7. 쌀 한 닢 도 내여 바리지 마라  
 ssal han nat to naiye-parichi mara  
 rice one (num) also throw away avoid  
 Don't throw away even one grain of the rice.

8. 벽돌 백 개 갑시 얼마냐  
 pyektol paik kai kapsi elmanya  
 bricks 100 num price how much  
 How much will one hundred bricks cost?

\*See foot note on page 50.

## EXERCISE XII.

(Numerals and Numeratives)

1. 장 속에 옷 한 벌 있소  
 chyang sokei ot han pel isso  
 press within clothes one suit is  
 There is a suit of clothes inside the press.
2. 집 한 뭉과 나무 한 뭉사 오너라  
 chip han mout koa namou han mout sa onera  
 straw one bundle and wood one bundle bought come  
 Buy one bundle of straw and one bundle of wood.
3. 갓 한 립 자리 두 닢 다 있나 보아라  
 kat han nip chari tou nip ta it-na \* poara  
 hat one (num) mat two (num) all is-whether see  
 See if you have got one hat and two mats.
4. 붓 한 자로 도 쓸 것 업소  
 pout han charo to sseul ket epso  
 pen one handle even about to use thing not is  
 Not even a single pen is of any use.
5. 그 물건 비 한 척에 못 다 싣겟다  
 keu moulken pai han ch'yekei mot ta sitkeitta  
 that article boat one (num.) not all will load  
 One boat cannot carry all those goods.
6. 짐 한 짝만 저다 두어라  
 chim han chchak man chye-ta † touera  
 load one (num) only carried place  
 Carry only one load there.

\* *Na* and *ina* are euphonic enclitic particles, signifying *ever*, *at least*, *whether*, *though*, *may be*, etc.

† *Ta* is merely an enclitic particle placed after *chye*, the perfect participle of *chita* (I carry), for the sake of euphony. It appears constantly in Corean colloquial. With *kanta* (I go) the participle *ka* is used but *tta* (not *ta*) is added: *katta touera*, "having gone, place (it)," meaning "go and put (it)."

## EXERCISE XIII.

(Fractions and Multiples).

1. 술 반 잔 만 주오  
 syoul pan chan man chouo  
 wine half cup only give  
 Give half a glass of wine only.
2. 이 쌀 절반 만 지 고 가거라  
 i ssal chyelpan- man chi-ko kakera  
 this rice half only carry-and go  
 Carry only half of this rice away.
3. 이 배 그 배 보다 삼배 나 크다  
 i pai keu pai pota sampai-ma k'euta  
 this ship that ship-in comparison triple-at least large  
 This ship is three times larger than that one.
4. 지 금 시 세 는 갑절 더 빛싸오  
 chikeum sisyei-nan kapchyel te pis-ssao  
 now market price as for double more dear  
 The market price is now twice as dear.
5. 이런 물건 곱절 만 더 가져 오너라  
 iren moulken kopchyel man te kachye onera  
 such article double only more bring come  
 Bring double the quantity of these articles.
6. 그 짐 이 짐 보다 스 곱 이 나 무겁다  
 keu chim i chim pota sa kop-i-na moukepta  
 that load this load in comparison quadruple-at least heavy  
 That load is four times as heavy as this one.
7. 물 은 술 보다 네 갑절을 부어라  
 moureun syoul pota neikapchyreul pouera  
 as for water wine in comparison quadruple pour  
 Mix four of water with one of wine.
8. 그 물건 팔때에 리가 스 곱 이 나 남았소  
 keu moulken p'al-ttaiei rika sakop-i-na namasso  
 that article in selling-time profit quadruple-ever remained  
 The sale of that article left a profit of 400 per cent.

### METHODS OF RECKONING TIME, SEASONS, ETC.

The following are the names for the chief divisions of time—

	COREAN.		CHINESE.	
Year	히	hai (i.e. sun)	년	nyen
Month	달	tal (i.e. moon)	월	ouel
Day	날	nal	일	il

The Koreans borrow their Calendar and their methods of reckoning times and seasons almost wholesale from the Chinese: and for detailed information on these points the student is referred to the *Grammaire Coréenn* of the French Missionaries.

For the computation of *years* the Koreans lack the convenient system of an era, like the *Anno Domini* of Christian Nations or the *Anno Urbis Conditæ* of ancient Rome. They use instead the Chinese cycle system, which provides a series of sixty proper year-names used in regular rotation for sixty consecutive years. When the 60 years are completed the cycle, which is known as the **육 갑** *ryouk kap*, commences again. Thus the year of the publication of this work (1893) is known as **계 소**, a name which belonged also to the years 1833, 1773, etc. and which will recur again in 1953, 2013 etc. This system obviously lends itself to the creation of the wildest confusion in matters of chronology, historical records, etc.—a confusion for which a remedy has been sought in the addition of the reigning Chinese Emperor's name to the cyclic name of the year.

In the computation of the years of a man's age, Koreans use either **설** *syel* (familiar and impolite) or **세** *seyi* (respectful) rather than **히** *hai* or **년** *nyen*.

The year is divided normally into 12 *months*, of which the first (roughly speaking) coincides with the Western February: and these are distinguished by the Chinese numerals, with the exception of the first and the two last which are known as *Chyeng-ouel*, *Tong chi tal*, and *Set-tal*, respectively. Thus we have—

First month	정 월	Chyeng-ouel.
Second month	이 월	I ouel.
Third month	삼 월	Sam ouel.
Fourth month, etc.	사 월	Sa ouel, etc.

Tenth month	십 월	Sip ouel.
Eleventh month	동지 달	Tong chi tal.
Twelfth month	셋 달	Set tal.

The purpose of the European Leap-year is served by the insertion every third or fourth year of a leap month, known as 윤 달 *youn tal*, or 윤 월 *youn ouel*.

The months contain either 29 or 30 *days* apiece, and are known as "great" or "small" months accordingly. Both the Chinese and Corean numerals are used in reckoning the days of the month, with the exception of the 15th day and the last day of each month, which are known respectively as *poram nal* and *keumeum nal*. Thus we find—

	COREAN.		CHINESE.	
1st day	초하로	ch'o haro	초일	ch'o il
2nd „	초잇흘	ch'o itheul	초이	ch'o i
3rd „	초스흘	ch'o saheul	초삼	ch'o sam
4th „	초나흘	ch'o naheul	초사	ch'o sa
5th „	초닷서	ch'o tassai	초오	ch'o o
6th „	초엿서	ch'o yessai	초륙	ch'o ryouk
7th „	초닐헤	ch'o nilhei	초칠	ch'o chil
8th „	초여드릭	ch'o yeteurai	초팔	ch'o p'al
9th „	초아흐릭	ch'o aheurai	초구	ch'o kou
10th „	초열흘	ch'o yerheul	초십	ch'o sip
11th „	열하로	yel haro	십일	sip il
12th „ etc.	열잇흘	yel itheul, etc.	십이	sip, i etc.
15th „	보름날	poram nal	십오	sip o
16th „ etc.	열엿서	yel yessai, etc.	십륙	sip ryouk, etc.
Last „	금음날	keumeum nal	회일	hoi il.



The word *ch'o* used with the first ten numerals in the above table is derived from the Chinese and signifies the "first decade" of the month. *Haro*, *itheul*, etc. may also be used without this prefix to indicate the first ten days of the month; but more generally, when thus standing alone, these words express a *period* of time,—of one day, two days etc. And in this latter case they may appear either with the locative case-ending *ei*, or joined as adjectives to the word **만 에**, *manei*, a period.

In the same way *poram*, when used apart from *nal*, generally means a period of 14 or 15 days, or, as we should say, a fortnight.

Appended is a list of some of the words most frequently used in the computation of times, seasons etc. which have not yet been noticed.

	COREAN.		CHINESE.	
Today	<b>오늘</b>	onal	<b>금 일</b>	keum il
"			<b>당 일</b>	tang il
Tomorrow			<b>리 일</b>	nai il
"			<b>명 일</b>	myeng il
Day after tomorrow	<b>모레</b>	morei		
Two days after } tomorrow }	<b>글 께</b>	keulp'i		
Three days after } tomorrow }	<b>그 글 께</b>	keukeulp'i		
Any future day			<b>후 일</b>	hou il
Yesterday	<b>어제</b>	echei	<b>작 일</b>	chak il
"	<b>어제 께</b>	echekkeui		
Day before yesterday	<b>그제 께</b>	keuchekkeui	<b>저 작 일</b>	chaichak il
This year	<b>이 해</b>	i hai	<b>금 년</b>	keum nyen
			<b>당 년</b>	tang nyen
Next year	<b>오 년 해</b>	onan hai	<b>리 년</b>	nai nyen
			<b>명 년</b>	myeng nyen
Any future year			<b>후 년</b>	hou nyen
			<b>리 후 년</b>	nai hou nyen

Last year	간히	kan hai	전년	chyen nyen
„			작년	chak nyen
„			상년	syang nyen
„			거년	ke nyen
Year before last	그런지	keuretkewi	적작년	chaichak nyen
This month	이달	i tal	금월	keum ouel
Next month	오날	onan tal	리월	nai ouel
Last month	간달	kan tal	지월	ke ouel
New Year's Day			정월 초하로	chyeng ouel ch'o haro
New Year Tide	새히	sai hai	신구세	sin kou syei (new old year)
„			환세	hoan syei (change year)
„			세시	syei si (year season)
New Year, 1st ten days			정초	chyeng ch'o
Every day, day } by day	날마다	nal mata	일일	il il
„	나날리	nanari	년일	nyen il
„			축일	ch'youk il
„			믹일	mai il
Every other day	하로건너	haro kenne	간일	kan il
All day			종일	chyong il
All night			종야	chyong ya
Spring	봄	pom	춘	ch'youn
Summer	여름	nyeram	하	ha
Autumn	가을	kaeul	추	ch'youn
Winter	겨울	kyeoul	동	tong
All the year round			춘하추동	ch'youn ha ch'you tong

## EXERCISE XIV.

1. 초하로날 왔소 길에서 잇흘 머므렛소  
 ch'o haro nal oasso kireisye itheul memeuressso  
 first day came on road two days waited  
 He arrived on the 1st having stopped two days on the road.
2. 여기서 몇칠에 갔소 나흘에 갔소  
 yekeuisye myetch'irei kasso naheurei kasso  
 here from how many days in gone four days in gone  
 How long have you taken to go? Four days.
3. 아마 대 엿식 만에 도라오겟소  
 ama tai yessai manei\* toraokeisso  
 perhaps five six period will come back  
 I shall return perhaps in some 5 or 6 days.
4. 보름 후에 왔소 보름날 보았소  
 poram houi oasso poram nal poasso  
 fortnight after came 'fifteenth day saw  
 He came after a fortnight and I saw him on the 15th.
5. 겨울에 춥고 여름에 덥다  
 kyeourei ch'ipko nyeramei tepta  
 winter-in cold-and summer-in is hot  
 It is cold in winter and hot in summer.
6. 봄에 심으고 가을에 거둔다  
 pomei simeuko kaeurei ketounta  
 spring-in sow and autumn-in reap  
 You sow in spring and reap in autumn.
7. 내가 여기 다섯 히 머므렛소  
 naika yekeui tasat hai memeuressso  
 I here five years have stayed  
 I have lived here five years.
8. 두어 날 후에 한번 구경 가자  
 toue nal houi han pen kou kyeng kacha  
 two-three days after one time sight seeing let us go  
 Let us go for a picnic in a few days.

\* This would be equally well expressed by the use of 되여야  
 a participial form of 되다 to accomplish. Thus, ama tai yessai toiyeya torao-  
 keisso.

## EXERCISE XV.

1.      **오늘      가서      리일      도라오너라**  
         onal          kasye          nai-il          tora          onera  
         to day          having gone          to morrow          come back  
         Go to day and come back to morrow.
2.      **그 책      어제찌      보았소**  
         keu ch'aik          echyekkeui          poasso  
         that book          yesterday          saw  
         I read that book yesterday.
3. **환세나 편안이 하시오 or 과세 잘 하섯소**  
         hoan-syeina          p'yen ani          hasio          koa-syei          chal          hasyesso  
         exchange-year may-be well          make          past-year well have made?  
         A Happy New Year to you!
4.      **신구세에      괴운이      엇더시오**  
         sin-kou-syeiei          keuiouni          ettesio  
         new-old-year-in          strength          how is  
         May all health and happiness be yours!
5.      **노형의      어루신네      년세      몇치시오**  
         nohyengeui          erousinnei          nyensyei          myetch'isio  
         elder brother's          father          year-year          how much is?  
         How old is your father?
6.      **륙십오세      되섯소**  
         ryouk sip          o          syei          toisyesso  
         sixty          five years          has accomplished  
         He is sixty five years of age.
7.      **그 아회 몇 설이나 여덟 설 먹었소**  
         keu          aheni          myet          syel \* inya          yetalp          syel          mekesso  
         that          boy          how-many          cakes is?          eight          cakes          has eaten  
         How old is that boy? He is eight years old.
8.      **이 달이      크냐      저그냐**  
         i          tari          k'eunya          chyekeunya  
         this          month          is great?          is small?  
         Are there 29 or 30 days in this month?

\* 설 is the name of a special form of cake eaten on New Year's Day. It has passed into a familiar formula for reckoning the age of inferiors or equals.

## ADJECTIVES.

Adjectives are of two kinds :—

(1) Words that undergo no inflexion or modification. These are either primarily nouns used adjectivally to qualify another noun, or true adjectives derived from the Chinese. Thus—

쇠그릇  
soi keurat  
An iron bason.

상말  
syang mal  
Common speech.

(2) Words in which verb and adjective are combined and which are conjugated exactly like ordinary verbs—in fact which are true verbs. Thus *chyot'a* means “I am good, thou art good, etc” for all persons, singular and plural. The participial forms, however, supply the true adjective, and as such always precede the nouns they qualify, whereas the predicate forms follow the subject and close the phrase or sentence, as in the case of the verb. Thus—

도흔사람  
chyoheun saram  
A good man.

사람이도타  
sarami chyot'a  
The man is good.

Adjectives of this second class are capable of assuming all the modifications, expressive of tense, mood, etc., proper to a regularly conjugated verb. And of these some of the most important will be found in the appended tables of conjugation : while other modifications, such as the conditional in *myen*, the causal in *nikka*, etc., which are in constant use may be readily formed on the model of the ordinary verb.

The two participles—known as the “verbal” and “adjective” participles—are the ruling forms of the adjectival conjugation : and of these, as it is difficult to give any rule of anything like universal application for their formation, a selection of specimens is here given—

Present.		Verbal Participle.		Adjective Participle.	
길다	kilta	기러	kire	긴	kin (long)
자르다	chareuta	잘나	challa	자른	chareun (short)
넓다	nelpta	넓어	nelpe	넓은	nelpeun (broad)
좁다	chopta	좁아	chopa	좁은	chopeun (narrow)

<i>Present.</i>		<i>Verbal Participle.</i>		<i>Adjective Participle.</i>		
깊다	kipta	깊히	kiphe	깊은	kipheun	(deep)
적다	chyekta	적어	chyeke	적은	chyekeun	(small)
늙다	neulhta	늙어	neulke	늙은	neulkeun	(old)
차다	ch'ata	차	ch'a	찬	ch'an	(cold)
덥다	tepta	더워	teoue	더운	teoun	(hot)
낮다	natta	낮	nacha	낮은	nachan	(low)

To the verbal participle we constantly find the enclitic particle *syē* added in Korean colloquial—mainly for purposes of euphony. The sense of the simple participle remains practically unaltered, but there appears to be a certain force in this enclitic corresponding to some extent with the English conjunctions, *since, as, etc.* And when followed by the Postposition **부터** *pout'e*, from, the Verbal Participle with the euphonic suffix *syē* is employed idiomatically to denote the period from which a certain event or course of events dates—when we in English should use a noun.

In common with ordinary verbs, these conjugated adjectives possess, in addition to the regular adjective participle ending in *n* (e.g. *ch'yoheun, k'eun*, etc.), a *future adjective participle*, which is formed by changing this final *n* into *l* (e.g. *ch'yoheul, k'eul*, etc.) This form is generally, though not invariably, used where a comparative sense is required, and then gives a meaning corresponding to the English idiom “could there be” (if interrogative), or (if affirmative) “there could not be”.

## CONJUGATION OF ADJECTIVES.

Present	도라	chyot'a	} I am good, thou art good, he is good, we are good, etc.
„ (polite)	도소	chyoso	
Past	도했다	chyohatta	I was good etc.
Future	도켓다	chyok'eitta	I shall be good etc.
Interrogative	도호냐	chyoeunya	} am I good etc.
„ (polite)	도소	chyoso	
Participle verbal	도하	chyoha	good
„ adjective	도흔	chyoeun	good
„ adverb	도히	chyohi	} good, well
	도케	chyok'ei	
Substantive	도키	chyok'i	} goodness
	도흠	chyoeum	

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Present	크다	k'euta	} I am great, etc.
„ (polite)	크오	k'euo	
Past	кет다	k'etta	I was great, etc.
Future	크겟다	k'eukeitta	I shall be great, etc.
Interrogative	크냐	k'eunya	} am I great, etc.
„ (polite)	크오	k'euo	
Participle verbal	커	k'e	great
„ adjective	큰	k'eun	great
„ adverb	크게	k'eukei	greatly
Substantive	크기	k'euki	greatness

	높다	nopta	{ I am high, etc.
„ (polite)	높소	nopso	
Past	높았다	nophatta	I was high, etc.
Future	높겠다	nopkeitta	I shall be high, etc.
Interrogative	높호냐	nopheunya	{ am I high, etc.
„ (polite)	높소	nopso	
Participle verbal	높하	nopha	high
„ adjective	높흔	nopheun	high
„ adverb	높히	nophi	{ high
„ „	높게	nopkei	
Substantive	높기	nopki	height

Present	너르다	nerata	{ I am broad, etc.
„ (polite)	너르오	nerao	
Past	너렀다	nelletta	I was broad, etc.
Future	너르겠다	nerakeitta	I shall be broad, etc.
Interrogative	너르냐	neranya	{ am I broad, etc.
„ (polite)	너르오	nerao	
Participle verbal	너르	nelle	broad
„ adjective	너른	neran	broad
„ adverb	너르게	nerakei	broadly
Substantive	너르기	nelki	{ breadth (but generally nelptki from nelpta)



Present	칩다	ch'ipta	} I am cold, etc.
„ (polite)	칩소	ch'ipso	
Past	치웠다	ch'iouetta	I was cold, etc.
Future	칩겟다	ch'ipkeitta	I shall be cold, etc.
Interrogative	치우냐	ch'iounya	} am I cold, etc.
„ (polite)	칩소	ch'ipso	
Participle verbal	치워	ch'ioue	cold
„ adjective	치운	ch'iouun	cold
„ adverb	칩게	ch'ipkei	coldly
Substantive	칩기	ch'ipki	} coldness
„ „	치움	ch'ioum	

Present	도찬라	chyoch'ant'a	} I am bad, etc.
„ (polite)	도찬소	chyoch'anso	
Past	도찬hatta	chyoch'anhatta	I was bad, etc.
Future	도찬ketda	chyoch'ank'eitta	I shall be bad etc.
Interrogative	도찬호냐	chyoch'anheunya	} am I bad etc.
„ (polite)	도찬소	chyoch'anso	
Participle verbal	도찬하	chyoch'anha	bad
„ adjective	도찬훈	chyoch'anheun	bad
„ adverb	도찬케	chyoch'ank'ei	} badly
„ „	도찬히	chyoch'anhi	
Substantive	도찬키	chyoch'ank'i	badness

Present	아 름 답 다	aramtapta	} I am lovely, etc.
„ (polite)	아 름 답 소	aramtapso	
Past	아 름 다 왔 다	aramtaoatta	I was lovely, etc.
Future	아 름 답 겿 다	aramtapkeitta	I shall be lovely, etc.
Interrogative	아 름 다 우 냐	aramtaounya	} am I lovely, etc
„ (polite)	아 름 답 소	aramtapso	
Part. verbal	아 름 다 와	aramtaoa	lovely
„ adjective	아 름 다 온	aramtaon	lovely
„ adverb	아 름 답 기	aramtapki	} lovely
„ „	아 름 다 이	aramtai	
Substantive	아 름 답 기	aramtapki	} loveliness
„ „	아 름 다 음	aramtaom	

Present	스 랑 스 럽 다	sarangseurepta	} I am amiable, etc.
„ (polite)	스 랑 스 럽 소	sarangseurepso	
Past	스 랑 스 러 왔 다	sarangseureouetta	I was amiable, etc.
Future	스 랑 스 럽 겿 다	sarangseurepkeitta	I shall be amiable.
Interrogative	스 랑 스 러 우 냐	sarangseureounya	} am I amiable, etc.
„ (polite)	스 랑 스 럽 소	sarangseurepso	
Part. verbal	스 랑 스 러 워	sarangseureoue	amiable
„ adjective	스 랑 스 러 온	sarangseureon	amiable
„ adverb	스 랑 스 러 이	sarangseurei	} amiably
„ „	스 랑 스 럽 게	sarangseurepkei	
Substantive	스 랑 스 럽 기	sarangseurepki	} amiability
„ „	스 랑 스 러 음	sarangseureom	



## EXERCISE XVII.

1.      **깊은 물**                      **물이 깊다**  
          kipheun    moul                      mouri            kipta  
          Deep water.                      The water is deep.
2.      **강 물이 깊어 비 잘 가겠다**  
          kang        mouri            kiphe            pai        chal            kakeitta  
          river        water            deep            boat       well            will go  
          The river is deep and the boat can easily go.
3.      **늙은 계집**                      **계집이 늙다**  
          neulkeun    kyeichip                      kyeichipi        neulhta  
          An old woman.                      The woman is old.
4.      **그 사람이 늙어 항상 앓는다**  
          keu            sarami            neulke            hangsyang        alnanta  
          that            man            old            always            sick  
          That man is old and always ailing.
5.      **물이 깊으면 항선술기 쉽다**  
          mouri            kipheumyen                      haingsyenhaki        souipta  
          water            if deep                      navigation            is easy  
          If the water be deep the navigation is easy.
6.      **날이 추우면 장작 값이 비싸다**  
          nari            ch'ioumyen            chyangchak        kapsi            pis-ssata  
          day            if cold            firewood            price            is dear  
          If the weather be cold firewood is dear.
7.      **여름이 너무 더우면 병이 많다**  
          nyerami            neme            teoumyen            pyengi            mant'a  
          summer            too            if hot            sickness            is many  
          If the summer be too hot sickness will be prevalent.
8.      **그 나무 작으면 다른 것 바고 아 오너라**  
          keu    namou    chyekeunyen    taran    ket    patkoa            onera  
          that    wood        if small        other    thing    changed        come  
          If that wood be too small exchange it for another piece.

## EXERCISE XVIII.

1. 날이 더워서 가기 어렵다  
 nari teoue-sye kaki eryepta  
 day hot going is difficult  
 travelling is difficult in this warm weather.
2. 그 물 깊어서 잘 못 건너 가  
 keu moul kiphe-sye chal mot kenne ka  
 that water deep well not across go  
 The water is too deep for crossing.
3. 그 사람 어려서부터 공부 하였소  
 keu saram erye-sye-pout'e kongpou hayesso  
 that man young-from work has made  
 He has been a student from his earliest years.
4. 그 늙은이 젊어서부터 병 드렸소  
 keu neulkeun-i \* chyelme-sye-pout'e pyeng teuresso  
 that aged young-from sickness entered  
 That old man has been ailing from his youth.
5. 날 더워서부터 몸이 좀 낫다  
 nal teoue-sye-pout'e momi chom natta  
 day hot-(euph) from body little is convalescent  
 I am in better health since the warm weather.
6. 어제 어두어서부터 비 시작 하였소  
 echei etoue-sye-pout'e pi sichakhayesso  
 yesterday dark-from rain began  
 It began to rain at dusk yesterday.
7. 더 좋을 법이 있느냐 더 좋을 법이 업소  
 te chyohul pepi innanya te chyohul pepi epso  
 more good (future) law is? more good (future) law is not  
 Could there be a better law? There could not be a better law.
8. 더 클 집이 업소 별노 나할 것 업소  
 te k'eul chipi epso pyello naheul ket epso  
 more high (future) house is not specially superior(future) thing is not  
 There could not be a bigger house. There could be nothing better.

\* The *i* converts the adjective participle into a noun, being in fact the nominative case inflexion.

## COMPARISON OF ADJECTIVES.

The *Comparative* degree is rendered by—

- (1) **보다** or **보덤** *pota* or *potem*, than, placed as a suffix directly after the object with which comparison is made. These suffixes are sometimes used in conjunction with the particles *te* and *tel*.
- (2) **더** *te*, more, or **덜** *tel* less, which are placed immediately preceding the adjective. In negative sentences constructed with these particles, the object with which comparison is made generally appears in the ablative case (ending in *eisye*),—more however for the sake of euphony than from any requirements of Korean syntax.
- (3) **도록** or **토록** *torok* or *t'orok*, more, joined as a suffix to the stem of the verb, which is formed by dropping the final *ta* of the present tense. Where the present tense has the aspirated termination *t'a*, *t'orok* is used. It should be noted that these suffixes are also used as post-positions with the sense of *until*.
- (4) **수록** *sarok*, more, is used as a suffix in conjunction with the future participle (ending in *l*) of both verbs and adjectives, and is not unfrequently followed by the comparative particle *te* or *teok*.

The *Superlative* degree is rendered by prefixing to the adjective adverbs of intensity such as the following—

**미우** *maiou*, very;  
**아주** *achou*, entirely;  
**과히** *koahi*, excessively;  
**막장** *kachang*, greatly;  
**넘우** *nemou* } exceedingly;  
**넘어** *neme* }

and particularly and most emphatically by the use of the Chinese ordinal numeral **데일** *chyei il*, first.

## EXERCISE XIX.

1. 이 산 그 산보다 높다  
i san keu san pota nopta  
this hill that hill than is high  
This hill is higher than that.
2. 이 책 그 책보덤 낫다  
i ch'aik keu ch'aik potem natta  
this book that book than is superior  
This book is better than that
3. 그 계집이 더 묘하다  
keu kyeichipi te myohata  
that woman more is beautiful  
That woman is prettier.
4. 그 말은 덜 사오납다  
keu mar-eun tel saonapta  
that horse-as-for less is fierce  
That horse is not so vicious.
5. 이 물은 서울 물 보덤 더 도타  
i moureun syeoul moul potem te chyot'a  
this water-as-for Syeoul water than more is good  
This is better than the water in Seoul.
6. 이 술이 그 술에서 더 도홀 것 업다  
i syouri keu syour-eisye te chyoheun ket epta  
this wine that wine-from more good thing is not  
This wine is no better than the other.
7. 이 칼 그 칼에서 더 잘 들 것 업다  
i k'al keu k'ar-eisye te chal teul ket epta  
this knife that knife-from more sharp thing is not  
This knife is no sharper than the other.
8. 이 길이 더 길 보덤 더 갓가온 길이냐  
i kiri chye kil potem te katkaon kirinya  
this road that road than more near road is?  
Is this road shorter than that one?

## EXERCISE XX.

1. 만토록    묘타    or    만홀스록    묘타  
 man-t'orok    chyot'a    manheul-sarok    chyot'a  
 many-more    is good    many-more    is good  
 The more the better.
2. 갑시    누도록    밋진다    or    누울스록    밋진다  
 kapsi    nouk-torok    mitchinta    noukeul-sarok    mitchinta  
 price    cheap-more    lose money    cheap-more    lose money  
 The cheaper the price the more I lose.
3. 길    갈스록    더    험하다  
 kil    kal-sarok    te    hemhata  
 road    going-more    more    is precipitous  
 The more (we) go, the worse the road.
4. 저물    모홀스록    램하다  
 chaimoul    mohol-sarok    t'amhata  
 money    collecting-more    covet  
 The more he gets, the more he wants.
5. 보도록    사랑스럽다  
 po-torok    sarangseurepta  
 see-more    is lovable  
 The more I see him, the more I love him.
6. 주도록    달난다    or    줄스록    달난다  
 chou-torok    tallanta    choul-sarok    tallanta  
 give-more    he demands    giving-more    he demands  
 The more I give the more he wants.
7. 늙도록    그    버릇시    있다  
 neulk-torok    ken    pereussi    itta  
 aged-until    that    habit    is  
 He maintains that habit all his life.
8. 취도록    술    먹어  
 ch'youi-t'orok    syoul    meke  
 drunk-until    wine    drinks  
 He drinks until he is drunk.



## EXERCISE XXI.

1. 이 음식은 맛시 미우 도타  
i eumsik-eun † massi maiou chyot'a  
this food-as-for taste very is good  
This food has the best flavour.
2. 그 집 여긔서 착실이 멀다  
keu chip yekeui-sye ch'yaksiri melta  
that house here-from truly is far  
That house is a good distance from here.
3. 어제가 제일 치운 날이오  
echei-ka chyei-il ch'ionn nari-o  
yesterday first cold day-is  
Yesterday was the coldest day.
4. 과히 커서 못쓰겟가  
koahi k'e-sye mos-sseukeitta  
exceedingly big not will use  
It won't do if it is too big.
5. 이 담 더 높게 쌓면 돈 만히 먹겠느냐  
i tam te nopk'ei ssamyen ton manhi mekkeitnanya  
this wall more highly if build money much will eat?  
If I build this wall higher will it cost much?
6. 돈 과히 만히 먹지안소  
ton koahi manhi mek-chianso  
money excessively much eat-not  
It will not cost so very much.
7. 히가 지 도록 무엇 하였느냐  
haika chi torok mouet hayetnanya  
sun set until what have done?  
What have you been doing all day?
8. 종일 공부 하였소  
chyongil kongpou \* hayesso  
all day labour have made  
I have been studying all day.

† *eun*, the oppositive case ending has a restrictive force and indicates one kind of food out of many supposed to be present before the eyes of the speaker.

\* *kong pou* is a word derived from the Chinese, meaning *labour* generally: but in Corean the meaning has become restricted to *study*, as being the only kind of labour to which a native gentleman would condescend to devote himself.

## VERBS.

The most characteristic feature of the Korean language is the complex mass of inflection and agglutination whereby the verb is modified to express time, mood, condition, co-ordination and subordination, interrogation, official rank, etc.—in short almost every varying shade of thought or action. Knowledge of the verb—and in this has to be included the adjective, which in Korean combines (as we have seen) the adjective proper with the verb “to be”—implies a thorough acquaintance with all the intricacies of the Korean language both in etymology and syntax.

Even the ordinary Conjunction constitutes part of the verb inflexion, modifying and appended as a suffix to the different tenses. Many of these so-called Conjunctions are used merely as marks to indicate the breaks or divisions in the sentence—a function fulfilled in English by our system of punctuation. Their correct employment presents one chief difficulty of the Korean language and involves a close study of the colloquial, especially as these “punctuation conjunctions” are frequently meaningless in themselves and are only inserted for euphony as connecting links between the different parts of a sentence.

Verb modifications may be divided into two categories :—

(1) Simple inflexions—*i.e.* agglutinations whose original meanings as such have early disappeared and which are now found only incorporated into and forming part of, the verb itself, as aids to the expression of differences of *tense, mood, etc.* ;

(2) Agglutinations properly so-called, *i.e.* words expressing independent ideas and added as suffixes to the verb stem while retaining their original meaning, to supply deficiencies in the Korean vocabulary.

In the present, past, and future tenses the inflexions are regular and simple. An equal regularity marks the participial formations so much used in Korean colloquial. The verbal participle is always found ending in *a* or *e* in accordance with the requirements of euphony; and the law is that with the two long and strong vowels *a* and *o* in the stem, the strong *a* closes the participle; while with other vowels and diphthongs and also with a short *o* in the stem, the weak vowel *e* marks the participle ending. This verbal participle is an ever recurring form of the verb inflexion, having in addition to its original signification and use as a participle, the widest possible range both in meaning and in application. It appears as an imperative, is frequently substituted for the present, past and other tenses; and can as a general rule supply every requirement of Korean colloquial, being at all times and in all connexions clear and easily understood.

All division of the Corean verb into tense, mood, participle or voice is purely arbitrary and conventional. On the part of native scholars and students no attempt has ever been made to reduce their vernacular to any grammatical system or to formulate any vocabulary of the language beyond the *Ok P'yen*—a compilation intended to facilitate the correct pronunciation, and to expound the meanings, of the Chinese characters.

Grouping the verbal terminations for inflexion and agglutination under their allied and cognate forms, four different conjugations may be evolved:—

(1) A series of endings in *ta*, which may be legitimately termed the “ordinary” conjugation, presenting as it does the primary form from which the principal modifications may be constructed. In colloquial use this conjugation is employed in addressing inferiors in rank, or informally in current conversation amongst equals.

(2) A series of endings in *nya* which constitute the interrogative form corresponding with the “ordinary” conjugation.

(3) A series of endings in *o* and *so* which Coreans employ when they address equals or superiors and which may be designated the “polite” conjugation.

(4) A series of agglutinations added to the verb stem of the various tense inflexions to express condition, time, manner, co-ordination, subordination, etc. *i.e.* agglutinations which have very often the force and use of mere conjunctions. This may be aptly termed the “conjunction conjugation”. And it is this conjugation in particular the acquisition of which will require the serious attention of the student of the language.

The present tense of the “ordinary” conjugation shows two forms;—

(1) The ending in *ta* (or *t'a* where the verbal participle is aspirated);

(2) The ending in *nta*. This latter is the correct inflexion with a noun or pronoun as subject to the verb, either expressed or understood. On the other hand *ta* (or *t'a*) is employed in a general sense irrespective of any definite subject and much in the same way as we resort to the infinitive (“to make” etc.) where we wish to refer to the verb generally. In short *ta* (or *t'a*) implies general, while *nta* implies specific predication of the verb's action. But under the Corean verb there falls to be included the part of speech known in English as the adjective, and with these “adjective verbs,” as they may very properly be designated, the use of *ta* and *nta* is reversed. Thus *ta* is the regular inflexion for predication in the present tense while the form *nta*, which is found only in certain words, produces a new sense and meaning. For instance in the phrase “*nal palkta*” we have the signification “the day is clear,” but in “*nal palknanta*,” “the day is clearing up”.

The past tense is formed by adding *tta* to the verbal participle; while the future is made by substituting *keitta* (*k'eitta* in the case of aspirated stems) for *ta* of the first form of the present tense. This becomes *kkeitta* in the few verbs where this present tense end in *tta*.

Inflected to express time, mood, condition and endless shades of meaning as regards action, the Korean verb possesses no distinction for person or number and one form stands for the singular and plural including all persons, first, second and third. Coreans as a rule avoid having recourse to pronouns, and the person and number must consequently be inferred from the context especially in the colloquial.

## CONJUGATION OF VERBS.

## SECTION 1.—ORDINARY CONJUGATION.

하다 hata, I make (I speak).

Indicative Present	하다	hata	} I make, thou makest, he makes, we make, etc.
„ „	한다	hanta	
„ Past	하였다	hayetta	I made, etc.
„ Future	하게다	hakeitta	I shall make, etc.
Imperative	하라	hayera	make.
„	하자	hacha	let us make.
Relative Participle			
„ Present	하는	hanan	making.
„ Past	한	han	made.
„ Future	할	hal	about to make.
„ Imperfect	하던	haten	made.
„ Perfect	하였던	hayetten	made.
Verbal Participle	하여	haye	} having made.
„ „	하여서	hayesye	
„ „	하야	haya *	

\* *haya* is an irregular form occasionally heard in Korean colloquial.

**가다** kata, I go.

Indicative Present	<b>가다</b>	kata	} I go, thou goest, etc.
„ „	<b>간다</b>	kanta	
„ Past	<b>갔다</b>	katta	I went, etc.
„ Future	<b>가겠다</b>	kakeitta	I shall go, etc.
Imperative	<b>가</b>	ka	} go.
„	<b>가거라</b>	kakera	
„	<b>가자</b>	kacha	let us go.
Rel. Part. Present	<b>가논</b>	kanan	going.
„ Past	<b>간</b>	kan	gone.
„ Future	<b>갈</b>	kal	about to go.
„ Imperfect	<b>가던</b>	katen	gone.
„ Perfect	<b>갔던</b>	katten	gone.
Verbal Participle	<b>가</b>	ka	} having gone.
„ „	<b>가서</b>	kasye	

**오다** ota, I come.

Indicative Present	<b>오다</b>	ota	} I come, thou comest, etc.
„ „	<b>온다</b>	onta	
„ Past	<b>왔다</b>	oatta	I came, etc.
„ Future	<b>오겠다</b>	okeitta	I shall come etc.
Imperative	<b>와</b>	oa	} come.
„	<b>오너라</b>	onera	
„	<b>오자</b>	ocha	let us come.

Rel. Part. Present	오 는	onan	coming.
,, Past	온	on	come.
,, Future	올	ol	about to come.
,, Imperfect	오 던	oten	come.
,, Perfect	왔 던	oatten	come.
Verbal Participle	와	oa	} having come.
,, "	와 서	oasye	

있다 itta, I am, I have.

Indicative Present	있다	itta	I am or have, thou art or hast, etc.
,, Past	있 었 다	issetta	I was, or had, etc.
,, Future	있 겠 다	itkeitta	I shall be, or shall have, etc.
Imperative	있 서 라	issera	} be, or have.
,,	있 거 라	itkera	
,,	있 자	itcha	let us be or let us have.
Rel. Part. Present	있 는	innan	being or having.
,, Past	있 손	issan	been or had.
,, Future	있 슬	issal	about to be or to have.
,, Imperfect	있 던	itten	been or had.
,, Perfect	있 었 던	issetten	been or had.
Verbal Participle	있 서	isse	} having been.
,, "	있 서 서	issesye	

**업 다** epta, I am not, *or* I have not.

Indicative Present	<b>업 다</b>	epta	I have <i>or</i> am not, etc.
„ Past	<b>업 섯 다</b>	epsetta	I had <i>or</i> was not, etc.
„ Future	<b>업 겿 다</b>	epkeitta	I shall not have <i>or</i> be, etc.
Imperative	(not in use).		
Rel. Part. Present	<b>업 는</b>	emnan	not having <i>or</i> being.
„ Past	<b>업 손</b>	epsan	not had <i>or</i> been.
„ Future	<b>업 슬</b>	epsal	about not to have <i>or</i> be.
„ Imperfect	<b>업 던</b>	epten	not had <i>or</i> been.
„ Perfect	<b>업 섯 던</b>	epsetten	not had <i>or</i> been.
Verbal Participle	<b>업 서</b>	epse	} not having been <i>or</i> not having had.
„ „	<b>업 서 셔</b>	epsesye	

**보 다** pota, I see.

Indicative Present	<b>보 다</b>	pota	} I see etc.
„ „	<b>본 다</b>	ponta	
„ Past	<b>보 았 다</b>	poatta	I saw etc.
„ Future	<b>보 겿 다</b>	pokeitta	I shall see etc.
Imperative	<b>보 아 라</b>	poara	see.
„	<b>보 자</b>	pocha	let us see.

Rel. Part. Present	보 는	ponan	seeing.
„ Past	본	pon	seen.
„ Future	볼	pol	about to see.
„ Imperfect	부 던	poten	seen.
„ Perfect	보 았 던	poatten	seen.
Verbal Participle	보 아	poa	having seen.
„ „	보 아 서	poasye	

쓰 다 sseuta, I use, or I write.

Indicative Present	쓰 다	sseuta	I use or write, etc.
„ „	쓴 다	sseunta	
„ Past	썼 다	ssetta	I used or wrote, etc.
„ Future	쓰 겠 다	sseukeitta	I shall use or write, etc.
Imperative	써 라	ssera	use, or write.
„	쓰 자	sseucha	let us use or write.
Rel. Part. Present	쓰 는	sseunan	using or writing.
„ Past	쓴	sseun	used or written.
„ Future	쓸	sseul	about to use or write.
„ Imperfect	쓰 던	sseuten	used or written.
„ Perfect	썼 던	ssetten	used or written.
Verbal Participle	써	sse	having used or written.
„ „	써 서	sseye	



# 치다 ch'ita, I strike.

Indicative Present	치다	ch'ita	} I strike, etc.
" "	친다	ch'inta	
" Past	쳤다	ch'yetta	I struck, etc.
" Future	치겠다	ch'ikeitta	I shall strike, etc.
Imperative	쳐라	oh'yera	strike.
"	치자	oh'icha	let us strike.
Rel. Part. Present	치느	ch'inan	striking.
" Past	친	ch'in	struck.
" Future	칠	ch'il	about to strike.
" Imperfect	치던	ch'iten	struck.
" Perfect	쳤던	ch'yetten	struck.
Verbal Participle	쳐	ch'ye	} having struck.
"	쳐서	ch'yesye	

# 주다 chouta, I give.

Indicative Present	주다	chouta	} I give, etc.
" "	준다	chounta	
" Past	주었다	chouetta	I gave, etc.
" Future	주겠다	choukeitta	I shall give, etc.
Imperative	주어라	chouera	give.
"	주자	choucha	let us give.

Rel. Part. Present	주는	chounan	giving.
„ Past	준	choun	given.
„ Future	줄	choul	about to give.
„ Imperfect	주던	chouten	given.
„ Perfect	주었던	chouetten	given.
Verbal Participle	주어	choue	} having given.
„ „	주어서	chouesye	

먹다 mekta, I eat.

Indicative Present	먹다	mekta	} I eat, etc.
„ „	먹는다	meknanta	
„ Past	먹었다	meketta	I ate, etc.
„ Future	먹겠다	mekkeitta	I shall eat, etc.
Imperative	먹어라	mekera	eat.
„	먹자	mekcha	let us eat.
Rel. Part. Present	먹는	meknan	eating.
„ Past	먹은	mekeun	eaten.
„ Future	먹을	mekeul	about to eat.
„ Imperfect	먹던	mekten	eaten.
„ Perfect	먹었던	meketten	eaten.
Verbal Participle	먹어	meke	} having eaten.
„ „	먹어서	mekesye	

# 잡다 chapta, I catch.

Indicative Present	잡다	chapta	} I catch, etc.
„ „	잡는다	chamnanta	
„ Past	잡았다	chapatta	I caught, etc.
„ Future	잡겠다	chapkeitta	I shall catch, etc.
Imperative	잡아라	chapara	catch.
„	잡자	chapcha	let us catch.
Rel. Part. Present	잡는	charunan	catching.
„ Past	잡은	chapeun	caught.
„ Future	잡을	chapeul	about to catch.
„ Imperfect	잡던	chapten	caught.
„ Perfect	잡았던	chapatten	caught.
Verbal Participle	잡아	chapa	} having caught.
„ „	잡아서	chapasye	

# 울다 oulta, I weep or cry.

Indicative Present	울다	oulta	} I weep or cry, etc.
„ „	운다	ounta	
„ Past	우렸다	ouretta	I wept or cried, etc.
„ Future	울겠다	oulkeitta	I shall weep or cry, etc.
Imperative	우리라	ourera	weep or cry.
„	울자	oulcha	let us weep or cry.

Rel. Part. Present	우는	ounan	weeping.
„ Past	운	oun	wept.
„ Future	울	oul	about to weep.
„ Imperfect	울던	oultan	wept.
„ Perfect	우렷던	ouretten	wept.
Verbal Participle	우리	oure	} having wept.
„ „	우리서	ouresye	

놓타 nott'a, I release.

Indicative	Present	놓타	nott'a	} I release, etc.
„	„	놓는다	nonnanta	
„	Past	놓았다	nohatta	I released, etc.
„	Future	놓겟다	notk'eitta	I shall release.
Imperative		놓하라	nohara	release.
„		놓차	notch'a	let us release.
Rel. Part. Present		놓는	nonnan	releasing.
„	Past	놓훈	noheun	released.
„	Future	놓홀	noheul	about to release.
„	Imperfect	놓런	nott'en	released.
„	Perfect	놓았던	nohatten	released.
Verbal Participle		놓하	noha	} having released.
„	„	놓하서	nohasye	

# 씻다 ssitta, I wash.

Indicative Present	씻다	ssitta	} I wash, etc.
„ „	씻는다	ssinnanta	
„ Past	씻었다	ssissetta	I washed, etc.
„ Future	씻게다	ssitkeitta	I shall wash, etc.
Imperative	씻서라	ssissema	wash.
„	씻자	ssitcha	let us wash.
Rel. Part. Present	씻는	ssinnan	washing.
„ Past	씻은	ssissan	washed.
„ Future	씻을	ssissal	about to wash.
„ Imperfect	씻던	ssitten	washed.
„ Perfect	씻었던	ssissetten	washed.
Verbal Participle	씻서	ssisse	} having washed.
„ „	씻서서	ssissesye	

## 기다리다 kitarita, I wait.

Indicative Present	기다리다	kitarita	} I wait, etc.
„ „	기대린다	kitarinta	
„ Past	기대렸다	kitaryetta	I waited, etc.
„ Future	기대라게다	kitarikeitta	I shall wait, etc.
Imperative	기대려라	kitaryera	wait.
„	기대리자	kitaricha	let us wait.

Rel. Part. Present	기 드 리 는	kitarinan	waiting.
„ Past	기 드 린	kitarin	waited.
„ Future	기 드 릴	kitaril	about to wait.
„ Imperfect	기 드 리 던	kitariten	waited.
„ Perfect	기 드 렸 던	kitaryetten	waited.
Verbal Participle	기 드 려	kitarye	} having waited.
„ „	기 드 려 셔	kitaryesye	

안따 antta, I sit.

Indicative Present	안따	antta	} I sit, etc.
„ „	안는 다	annanta	
„ Past	안졌 다	anchyetta	I sat, etc.
„ Future	안게 다	ankkeitta	I shall sit, etc.
Imperative	안져 라	anchyera	sit.
„	안짜	anchcha	let us sit.
Rel. Part. Present	안는	annan	sitting.
„ Past	안즌	ancheun	sat.
„ Future	안즐	ancheul	about to sit.
„ Imperfect	안떠	antten	sat.
„ Perfect	안졌 던	anchyetten	sat.
Verbal Participle	안져	anchye	} having sat.
„ „	안져 셔	anchyesye	

**알다** alta, I know.

Indicative Present	<b>알다</b>	alta	} I know, etc.
„ „	<b>안다</b>	anta	
„ Past	<b>알았다</b>	aratta	I knew, etc.
„ Future	<b>알겠다</b>	alkeitta	I shall know, etc.
Imperative	<b>알아라</b>	arara	know.
„	<b>알자</b>	alcha	let us know.
Rel. Part. Present	<b>아는</b>	anan	knowing.
„ Past	<b>안</b>	an	known.
„ Future	<b>알</b>	al	about to know.
„ Imperfect	<b>알던</b>	alten	known.
„ Perfect	<b>알았던</b>	aratten	know.
Verbal Participle	<b>알아</b>	ara *	} having known.
„ „	<b>알아서</b>	arasye	

**모르다** morota, I know not.

Indicative Present	<b>모르다</b>	morota	} I know not, etc.
„ „	<b>모른다</b>	moronta	
„ Past	<b>몰랐다</b>	mollatta	I knew not, etc.
„ Future	<b>모로겠다</b>	morokeitta	I shall not know, etc.
Imperative	(not in use).		

\* ara is also used colloquially for "I know" and "do you know", etc.

Rel. Part. Present	모로논	moronan	knowing not.
„ Past	모론	moron	unknown.
„ Future	모롤	morol	about to know not.
„ Imperfect	모로던	moroten	unknown.
„ Perfect	몰낫던	mollatten	unknown.
Verbal Participle	몰나	molla *	} not having known.
„ „	몰나서	mollasye	

SECTION 2.—POLITE CONJUGATION.

This conjugation is that most in use imperatively, affirmatively and interrogatively. When used interrogatively the sound of the final o is prolonged and emphasised.

하오	hao	make ( <i>imperative</i> ) ; I make, do I make?
하엿소	hayesso	I have made, have I made?
하겿소	hakeisso	I shall make, shall I make?
가오	kao	go ; I go, do I go?
갓소	kasso	I have gone, have I gone?
가겿소	kakeisso	I shall go, shall I go?
오	o	come ; I come, do I come?
왔소	oasso	I have come, have I come?
오겿소	okeisso	I shall come, shall I come?

\* *molla* is also used colloquially for “*I know not*” “*do you know not,*” etc.

NOTE.— The future, *alkeitta* and *morokeitta* (as also the forms *alkeisso* and *morokeisso* of the polite conjugation) are frequently used for the present tense, *I know* and *I do not know*.



잇소	isso	be ; I am <i>or</i> have, am <i>or</i> have I ?
잇섯소	issesso	I was <i>or</i> had, was <i>or</i> had I ?
잇겟소	itkeisso	I shall be <i>or</i> have, shall I be <i>or</i> have ?
업소	epso	I am <i>or</i> have not, am <i>or</i> have I not ?
업섯소	epsesso	I was <i>or</i> had not, was <i>or</i> had I not ?
업겟소	epkeisso	I shall not be <i>or</i> have, shall I not be <i>or</i> have ?
보오	poo	look ; I look, do I look ?
보앗소	poasso	I have looked, have I looked ?
보겟소	pokeisso	I shall look, shall I look ?
치오	ch'io	strike ; I strike, do I strike ?
쳤소	ch'yesso	I have struck, have I struck ?
치겟소	ch'ikeisso	I shall strike, shall I strike ?
주오	chouo	give ; I give, do I give ?
주엇소	chouesso	I have given, have I given ?
주겟소	choukeisso	I shall give, shall I give ?
먹소	mekso	eat ; I eat, do I eat ?
먹엇소	mekesso	I have eaten, have I eaten ?
먹겟소	mekkeisso	I shall eat, shall I eat ?
잡소	chapso	seize, I seize, do I seize ?
잡앗소	chapasso	I have seized, have I seized ?
잡겟소	chapkeisso	I shall seize, shall I seize ?
놓소	nosso	release ; I release, do I release ?
노하소	nohasso	I have released, have I released ?
노겟소	nok'cisso	I shall release, shall I release ?

씻소	ssisso	wash ; I wash, do I wash ?
씻섯소	ssissesso	I have washed, have I washed ?
씻겟소	ssitkeisso	I shall wash, shall I wash ?
기드리오	kitario	wait ; I wait, do I wait ?
기드렛소	kitaryesso	I have waited, have I waited ?
기드리겟소	kitarikeisso	I shall wait, shall I wait ?
안쏘	ansso	} sit ; I sit, do I sit ?
안즈오	ancheuo	
안젧소	anchyesso	I have sat, have I sat ?
안게소	ankkeisso	I shall sit, shall I sit ?
아오	ao	} know ; I know, do I know ?
알지오	alchio	
알앗소	arasso	I have known, have I known ?
알겟소	alkeisso	I shall know, shall I know ?

The "polite" Imperative, first person plural, is formed by substituting *psyeita* for the final *n* of the Past Relative Participle, thus—

하다	훈	합세다	Let us make
hata	han	hapsyeita	
가다	간	갑세다	Let us go
kata	kan	kapsyeita	
보다	본	보세다	Let us see
pota	pon	popsyeita	
먹다	먹은	먹음세다	Let us eat
mekta	mekeun	mekeupsyeita	

안따  
antta

안즌  
ancheun

안줍세다  
ancheupsyeita

Let us sit

씻다  
ssitta

씻손  
ssissan

씻습세다  
ssissapsyeita

Let us wash

A very common and more markedly courteous form of the Polite Conjugation is that which ends in *sio* in the Present Indicative. This is formed from the Past Relative Participle by substituting the termination *sio* for the final *n*, and may be used affirmatively, interrogatively, or imperatively in speaking of or to ones superiors in rank. Where used as an Imperative, the force of *sio* corresponds exactly to our English word "please":—

하다  
hata

훈  
han

하시오  
hasio

Please make, do you make? He makes, etc.

보다  
pota

본  
pon

보시오  
posio

Please see, do you see? He sees, etc.

주다  
chouta

준  
choun

주시오  
chousio

Please give, do you give? He gives, etc.

안따  
antta

안즌  
ancheun

안르시오  
ancheusio

Please sit, do you sit? He sits, etc.

This form of the Polite Conjugation extends through nearly all moods and tenses. Thus we find *posesso*, *posikeisso*, *posimyen*, *posin*, etc., for *poasso*, *pokeisso*, *pomyen*, *pon*, etc.

Another "polite" form of the present Indicative is that which ends in *chio*, this termination being substituted for the final *ta* of the present tense in the "ordinary" Conjugation. When used with the first or third person it has an affirmative, with the second person always an interrogative, sense:—

하다  
hata

하지오  
hachio

I make, he makes, we make, they make, do you make?

가다  
kata

가지오  
kachio

I go, he goes, we go, they go, do you go?

오다  
ota

오지 오  
ochio

I come, he comes, we come,  
they come, do you come?

놓타  
nott'a

놓치 오  
notch'io

I release, he releases, we release,  
they release, do you release?

N.B.—The termination is aspirated thus—*ch'io*, in the case of verbs ending in aspirated *t'a* in the present tense of the Ordinary Conjugation.

Inferiors, addressing their superiors and wishing to be exceedingly polite, use the conjugation ending in *pnaita*, *opnaita*, *sapnaita*, *saopnaita*, for the first or third person singular or plural. This is read *mnaita*, etc., according to the requirements of Korean euphony, and is formed—

either (1) by substituting *pnaita* for the final *n* of the Past Relative Participle:—

하다  
hata

한  
han

하느니라  
hamnaita

I make, he makes, we make, they make.

가다  
kata

간  
kan

가느니라  
kamnaita

I go, he goes, we go, they go.

먹다  
mekta

먹은  
mekeun

먹읍느니라  
mekeumnaita

I eat, etc.

잡다  
chaptā

잡은  
chapeun

잡읍느니라  
chapeumnaita

I seize, etc.

안타  
antta

안즌  
ancheun

안줍느니라  
ancheumnaita

I sit, etc.

or (2) by substituting *opnaita* for the final *ta* of the Present Indicative where the termination is immediately preceded by a vowel:—

하다  
hata

하옵느니라  
haomnaita

I make, etc.

가다  
kata

가옵느니라  
kaomnaita

I go, etc.

or (3) by substituting *sapnaita* or *saopnaita* for the final *ta* of the Present Indicative where a consonant, *k*, *l*, *m*, *n*, *p* or *t* closes the syllable immediately preceding the termination:—

먹다 mekta	먹습니다 meksamnaita	먹스옵니다 meksaomnaita	I eat, we eat, he eats, they eat.
일다 ilt'a	일습니다 ilsamnaita	일스옵니다 ilsaomnaita	I lose, we lose, he loses, they lose.
담다 tanta	담습니다 tamsamnaita	담스옵니다 tamsaomnaita	I fill, we fill, he fills, they fill.
안다 anta	안습니다 ansamnaita	안스옵니다 ausaomnaita	I embrace, we embrace he embraces, etc.
잡다 chapta	잡습니다 chapsamnaita	잡스옵니다 chapsaomnaita	I seize, we seize, he seizes, they seize.
싣다 sitta	싣습니다 sissamnaita	싣스옵니다 sissaomnaita	I load, we load, he loads, they load.

Similarly *sapnaita* and *saopnaita* are substituted for the final *ta* of the Indicative Past and Future tenses of the Ordinary Conjugation. Thus—

ҳ였다 hayetta	ҳ였습니다 hayessamnaita	ҳ였스옵니다 hayessaomnaita	I made, etc.
ҳ꺸다 hakeitta	ҳ꺸습니다 hakeissamnaita	ҳ꺸스옵니다 hakeissaomnaita	I shall make, etc.
먹었다 meketta	먹었습니다 mekessamnaita	먹었스옵니다 mekessaomnaita	I ate, etc.
먹꺸다 mekkeitta	먹꺸습니다 mekkeissamnaita	먹꺸스옵니다 mekkeissaomnaita	I shall eat, etc.
왔다 oatta	왔습니다 oassamnaita	왔스옵니다 oassaomnaita	I came, etc.
오꺸다 okeitta	오꺸습니다 okeissamnaita	오꺸스옵니다 okeissaomnaita	I shall come, etc.

## SECTION 3.—INTERROGATIVE CONJUGATION.

In addition to the Interrogative of the Polite Conjugation ending in *o* and *so*, which is used between equals in social and official rank, or towards superiors, in ordinary conversation, the Korean verb possesses a separate conjugation for addressing questions to inferiors, which is formed by substituting *nanya* or *tenya* for the final *ta* of the present, past and future tenses of the Ordinary Conjugation. The suffix *nanya* may be considered the regular interrogative available generally; whereas the form in *tenya* is specially employed where the enquiry is made regarding action not immediately under the eye of the speaker. Further, *ha-tenya*, for example, has not a Present tense meaning but is properly an Imperfect; *hananya*, being the interrogative for time strictly present. Again, *hayettenya* refers to a past even further remote than the form *hayennanya*. In *hakeittenya*, the Future, the enquiry contains an appeal for the opinion of the person addressed, and that particularly where the enquiry is made with reference to a third party not present to the speakers; *hakeinnanya* on the other hand refers to the future merely. Such at least are the leading principles governing the application and use of the two interrogative suffixes.

하느냐	hananya	do I make? dost thou make? etc.
하었느냐	hayennanya	have I made? etc.
하겠느냐	hakeinnanya	will I make? etc.
하더냐	hatenya	was I making? etc.
하었더냐	hayettenya	did I make? etc.
하겠더냐	hakeittenya	shall I make? etc.
가느냐	kananya	do I go? dost thou go? does he go? etc.
갔느냐	kannanya	have I gone? etc.
가겠느냐	akeinnanya	will I go? etc.
가더냐	katenya	was I going? etc.
갔더냐	kattenya	did I go? etc.
가겠더냐	akeittenya	shall I go? etc.

오느냐	onanya	do I come? etc.
왔느냐	oannanya	have I come? etc.
오겠느냐	okeinnanya	will I come? etc.
오더냐	otenyanya	was I coming? etc.
왔더냐	oattenya	did I come?
오겠더냐	okeittenya	shall I come? etc.
있느냐	innanya	have I? (or am I?) etc.
있섯느냐	issennanya	have I had? etc.
있겠느냐	itkeinnanya	will I have? etc.
있더냐	ittenya	was I having? etc.
있섯더냐	issettenya	did I have? etc.
있겠더냐	itkeittenya	shall I have? etc.
업느냐	emnanya	have I not? etc. (or am I not? etc).
업섯느냐	epsennanya	have I not had? etc.
업겠느냐	epkeinnanya	will I not have? etc.
업더냐	eptenyanya	was I not having? etc.
업섯더냐	epsettenya	did I not have? etc.
업겠더냐	epkeittenya	shall I not have? etc.
아느냐	ananya	know I? etc.
알았느냐	arannanya	have I known? etc.
알겠느냐	alkeinnanya	will I know? etc.
알더냐	altenya	was I knowing? etc.
알았더냐	arattenya	knew I? etc.
알겠더냐	alkeittenya	shall I know? etc.

모로느냐	moronanya	know I not? etc.
몰랐느냐	mollannanya	have I not known? etc.
모로겠느냐	morekeinnanya	will I not know? etc.
모로더냐	morotenyā	was I not knowing? etc.
몰랐더냐	mollattenya	knew I not? etc.
모로겠더냐	morekeittenya	shall I not know? etc.
보느냐	ponanya	do I see? etc.
보았느냐	poannanya	have I seen? etc.
보겠느냐	pokeinnanya	will I see? etc.
보더냐	potenyā	was I seeing? etc.
보았더냐	poattenya	did I see? etc.
보겠더냐	pokeittenya	shall I see? etc.

#### SECTION 4.—CONJUNCTION CONJUGATION.

Under this conjugation are included the various agglutinations and suffixes, which are employed to express condition, time, reason, conjunctions—copulative and disjunctive—and even punctuation. But inasmuch as the presentation of a complete paradigm of these varying modifications with all their niceties of distinction would necessitate a volume to itself and only encumber and perplex the student, it has been considered advisable to give here only the more important modifications—such at least as occur most frequently in current colloquial. These embody the leading principles governing this verb inflexion and will enable the student to work out, as he becomes more and more familiarized with the language, the system of word-building and agglutination peculiar to Korean. Many of the particles used in connecting sentences—subordinate and co-ordinate—are meaningless in themselves but are required for euphony, either replacing our English conjunctions or merely indicating the punctuation. It may be well said indeed that a mastery of the Korean verb implies a full knowledge of the Korean language.



## I.—CONDITIONAL SUFFIXES.

The suffixes **면** *myen* and **거 든** *keteun* express condition with a force corresponding to our word "if" in connecting a subordinate clause with the principal clause of a sentence. *Myen*, with or without the conjugation **만 일** *manil*, can be used generally, but where the idea of uncertainty or of time is connoted and especially where the principal and subordinate clauses contain different subjects to their respective predicates, *keteun* is the suffix employed.

The present tense is formed by substituting *myen* for the final *l* of the Future Relative Participle, thus—

**하 다**  
hata, I make

**할**  
hal (*Fut. Part.*)

**하 면**  
hamyen, if I make.

**보 다**  
pota, I see

**볼**  
pol (*Fut. Part.*)

**보 면**  
pomyen, if I see.

**먹 다**  
mekta, I eat

**먹 을**  
mekeul (*Fut. Part.*)

**먹 으 면**  
mekeumyen, if I eat.

The other tenses are formed from the Ordinary Conjugation by substituting *simyen*, *keteun* and *temyen* for the ordinary terminations of the present, past, future, imperfect and pluperfect tenses.

Present	<b>하 면</b>	hamyen	} If I make, if thou makest, if he make, if we make, etc.
"	<b>하 거 든</b>	haketeun	
Past	<b>하 였 시 면</b>	hayessimyen	} If I made, etc.
"	<b>하 였 거 든</b>	hayetketeun	
Future	<b>하 겠 시 면</b>	hakeissimyen	} If I shall make, etc.
"	<b>하 겠 거 든</b>	hakeitketeun	
Imperfect	<b>하 더 면</b>	hatemyen	If I was making, etc.
Pluperfect	<b>하 였 더 면</b>	hayettemyen	If I had made, etc.

Present	오면	omyen	} If I came, etc.
"	오거든	oketeun	
Past	왔시면	oassimyen	} If I come, etc.
"	왔거든	oatketeun	
Future	오겠시면	okeissimyen	} If I shall come, etc.
"	오겠거든	okeitketeun	
Imperfect	오더면	otemyen	If I was coming, etc.
Pluperfect	왔더면	oattemyen	If I had come, etc.
Present	먹으면	mekeumyen	} If I eat, etc.
"	먹거든	mekketeun	
Past	먹었시면	mekessimyen	} If I ate, etc.
"	먹었거든	meketketeun	
Future	먹겠시면	mekkeissimyen	} If I shall eat, etc.
"	먹겠거든	mekkeitketeun	
Imperfect	먹더면	mektemyen	If I was eating, etc.
Pluperfect	먹었더면	mekettemyen	If I had eaten, etc.
Present	보면	pomyen	} If I see, etc.
"	보거든	poketeun	
Past	보았시면	poassimyen	} If I saw, etc.
"	보았거든	poatketeun	
Future	보겠시면	pokeissimyen	} If I shall see, etc.
"	보겠거든	pokeitketeun	
Imperfect	보더면	potemyen	If I was seeing, etc.
Pluperfect	보았더면	poattemyen	If I had seen, etc.

## EXERCISE XXII.

1. 일 잘 하면 상급 주겠다  
 il chal hamyen syangkeup choukeitta  
 work well if you make gratuity I will give  
 If you do the work well I will give you a gratuity.

2. 보행군 오거든 내게 즉시 말 하여라  
 pohaing koun oketeun naikai cheuksi mal hayera  
 courier if come to me instantly speech make  
 Let me know at once when the courier comes.

3. 담 문허젓시면 다시 쌓라  
 tam mounhechyesimyen tasi ssara  
 wall if fell into ruins again build  
 Build up the wall again if it has fallen down.

4. 너는 그 약 먹겠시면 도ckett다  
 nenan keu yak mekkeissimyen chyok'eitta  
 as for you that medicine if you will eat it will be good  
 You will do right to take that medicine.

5. 이 책 보겠거든 가져 가거라  
 i ch'aik pokeitketeun kachye-kakera  
 this book if you will see taken-go  
 Should you see this book you can take it away.

6. 내가 그 길로 오더면 만나겠소  
 naika keu killo otemyen mannatkeisso \*  
 I that by road if was coming would have met  
 If I came by that road I would have met him.

7. 그 사람을 보았더면 돈 주었겠소  
 keu saram-eul poattemyen ton chouetkeisso \*  
 that man if I had seen money would have given  
 If I had seen the man I would have given him the money.

\* Future Perfect tense. The construction and meaning of this tense form are explained in a separate section on a subsequent page.

## II.—CAUSAL SUFFIXES.

As, *since, because*, etc. are rendered by the suffixes **니** *ni*, **니까** *nikka*,

**니칸드로** *nikkanteuro*. The suffix *ni* has two distinct uses: (1) First, it is used as a purely causal conjunction, connecting the parts of a sentence which stand to one another in the relation of cause and effect. Under such conditions it is restricted to the regular tenses, present, past and future. The two enclitic particles *kka* and *kkanteuro* are frequently found added to *ni* both for purposes of euphony and especially for the purpose of emphasizing its causal force, when connecting the subordinate with the principal part of a sentence. At the same time *ni* and its enclitics also appear in phrases where their meaning and application may best be indicated by punctuation marks in English and where the relation of cause and effect between different parts of the sentence can be clearly understood without being particularized by any conjunction.

글	잘	하니	과거	하겠다
keul	chal	hani	koake	hakeisso
letters	well	as he makes	examination	will make

As he is a good scholar, he will get his degree.

어제	가서	오늘	오니	분쥬	오하
echyei	kasye	onal	oni	pounchyoun	hao
yesterday	having gone	today	as I come	I am busy	

Gone yesterday, here today; I am busy.

날이	차니까	못	가오
nari	ch'anikka	mot	kao
day	as is cold	not	go

I cannot go, it is chilly.

목쥬	오니까	일	되겠다
moksyoun	onikka	il	toikeitta
carpenter	as is coming	work	will become

As the carpenter is coming, the work will be done.

바람	부니칸드로	실과	떨러젓소
param	pounikkanteuro	silkoa	tterechyesso
wind	as is blowing	fruit	has fallen

The fruit fell down with the wind.

(2) The suffix *ni*, as found in the agglutination *teni*, has a purely disjunctive force. It indicates a break in the sequence of the ideas of the speaker—something unexpected, as it were—which can be best rendered by means of an *adversative* conjunction such as *but*. The agglutination *teni* occurs in the Imperfect, the Pluperfect and the Past Intentional (*was about to do*) tenses.

전에 장스 하더니 시방 농사 하오  
 chyenei chyangsa hateni sipang nongsa hao  
 before trade he was making now he farms  
 He was once a merchant but now he is a farmer.

오늘 오겠더니 일이 잇서서 못 왔소  
 onal okeitteni iri issesye mot oasso  
 today I was about to come work having been not I come  
 I was coming today but was detained on business.

하니	hani	I make, so ... etc.
하엿시니	hayessini	I have made, so ... etc.
하겠시니	hakeissini	I will make, so ... etc.
하더니	hateni	I was making, but ... etc.
하엿더니	hayetteni	I had made, but ... etc.
하겠더니	hakeitteni	I was about to make, but ... etc.
오니	oni	I come, so ... etc.
왔시니	oassini	I come, so ... etc.
오겠시니	okeissini	I will come, so ... etc.
오더니	oteni	I was coming, but ... etc.
왔더니	oatteni	I had come, but ... etc.
오겠더니	okeitteni	I was about to come, but ... etc.
가니	kani	I go, so ... etc.
갔시니	kassini	I went, so ... etc.
가겠시니	akeissini	I will go, so ... etc.
가더니	kateni	I was going, but ... etc.
갔더니	katteni	I had gone, but ... etc.
가겠더니	akeitteni	I was about to go, but ... etc.

주니	chouni	I give, so ... etc.
주었시니	chouessini	I give, so ... etc.
주겠시니	choukeissini	I will give, so ... etc.
주더니	chouteni	I was giving, but ... etc.
주었더니	chouetteni	I had given, but ... etc.
주겠더니	choukeitteni	I was about to give, but ... etc.

### EXERCISE XXIII.

- 손님      하나      오니      음식      예비하여라  
sonnim      hana      o-ni      eumsik      yeipihayera  
guest      one      comes-as      food      prepare  
There is a guest coming so get dinner ready.
- 딴 은      장사      잘      하니      부자      되겠소  
taikeun      chyangsa      chal      ha-ni      pouchya      toikeisso  
as for you sir      trade      well      makes-as      rich      will become  
You are an able merchant, sir, and so will be rich.
- 포교가      도적을      잡았시니      상급      받겠소  
p'okyoka      tochekeul      chapassini      syangkeup      patkeisso  
police      thief      has-taken-as      gratuity      will receive  
As the police have caught the thief they will be rewarded.
- 포교가      도적을      잡아서      상      급      받았소  
p'okyoka      tochekeul      chapasye      syangkeup      patasso  
police      thief      having caught      gratuity      rewarded  
The police having caught the thief got the reward.
- 어제는      술값      주더니      오늘은      식만      주오  
echeinan      syoulkap      chouteni      onareun      sak man      chouo  
as for yesterday      reward      was giving      as for today      wages only      give  
Yesterday he gave a gratuity but today he gives only wages.
- 그 사람      이리      오더니      어디로      갔는지      몰나  
keu      saram      iri      oteni      etairo      kannanchi      molla  
that      man      here      was coming      where      to go      I know not  
He was coming here but I can't tell where he has gone.

## EXERCISE XXIII (continued).

## 7. 짐 다 가져 왔더니 도로 다 가져 갔소

chim ta kachye-oatteni toro ta kachye-kasso  
load all taken-came back all taken-gone

He brought all the baggage but he took it all away again.

## 8. 물에 빠져 죽겠더니 었던 사람이 건졌소

mourei ppachye choukkeitteni ettensarami kenchyesso  
in water fallen he was about to die some-body saved

He fell into the water but somebody saved him from drowning.

## III.—ADVERSATIVE SUFFIXES.

The suffix **만** *manan* is the regular adversative conjunction corresponding to the English *but*, *yet*, etc., and is added as an agglutinative particle to the regular tenses, present, past and future, of the Ordinary Conjugation without any modification or euphonic change. The conjugation ending in *chi*, formed by the substitution of *chi* for the final *ta* of the Ordinary Conjugation, is very commonly used where respect or courtesy is intended towards superiors or equals; and to this *chi* the suffix *manan* is regularly added, to express a disjunctive break in the sentence. At the same time this form of the conjugation in *chi* is likewise used to convey the idea of uncertainty or doubt together with a sense of deliberation on the part of the speaker. The forms *hata-manan*, etc. (i. e. the conjugation in *ta*), are properly confined to addressing one's inferiors in rank. These conjugations are regular and simple, and present no difficulty to the student as regards either their acquisition or explanation.

In using *manan* as an adversative suffix to any verb, Corean syntax frequently requires that the verbal noun of this same verb—in the oppositive case—shall immediately precede the verb with the adversative suffix, thereby emphasizing and helping out the meaning. At times a certain restrictive sense is conveyed by this construction corresponding more or less to the English phrases “of course,” “somewhat,” “I allow,” etc. This idiom constantly occurs in Corean colloquial, with various other suffixes such as *to*, *tai*, *kenioa*, etc., attached to the predicate, and forms one of the principal uses for which the verbal noun (in the oppositive case) appears in the Corean language.

Further, *manan* is employed as a disjunctive agglutination, with the verb in the Polite Conjugation, being merely added as a suffix to its endings in *o*.

하 다 마 는	hata-manan	} I make, but ... etc.
하 지 마 는	hachi-manan	
하 였 다 마 는	hayetta-maman	} I made, but ... etc.
하 였 지 마 는	hayetchi-manan	
하 겠 다 마 는	hakeitta-manan	} I shall make, but ... etc.
하 겠 지 마 는	hakeitchi-manan	
온 다 마 는	onta-manan	} I come, but ... etc.
오 지 마 는	ochi-manan	
왔 다 마 는	oatta-manan	} I came, but ... etc.
왔 지 마 는	oatchi-manan	
오 겠 다 마 는	okeitta-manan	} I will come, but ... etc.
오 겠 지 마 는	okeitchi-manan	
본 다 마 는	ponta-manan	} I see, but ... etc.
보 지 마 는	pochi-manan	
보 았 다 마 는	poatta-manan	} I saw, but ... etc.
보 았 지 마 는	poatchi-manan	
보 겠 다 마 는	pokeitta-manan	} I shall see, but ... etc.
보 겠 지 마 는	pokeitchi-manan	
먹 는 다 마 는	meknanta-manan	} I eat, but ... etc.
먹 지 마 는	mekchi-manan	
먹 었 다 마 는	meketta-manan	} I ate, but ... etc.
먹 었 지 마 는	meketchi-manan	
먹 겠 다 마 는	mekkeitta-manan	} I shall eat, but ... etc.
먹 겠 지 마 는	mekkeitchi-manan	



## EXERCISE XXIV.

1. 어제 왔지 마는 덕을 못 보았소  
echei oatchi-manan taikenl mot poasso  
yesterday I came-but (you) sir not saw  
I came yesterday but I did not see you.
2. 오늘 간다 마는 비가 올 듯 하다  
onal kanta-manan pika ol-teut hata  
today I go-but rain coming-likely makes  
I am going today but it looks like rain.
3. 이 돈 주겠다 마는 후에 엇더케 갚겠느냐  
i ton choukeitta-manan houei ettek'ei kapkeinnanya  
this money I will give-but after how will repay  
I will give you this money but how will you repay me.
4. 약 만히 먹었지 마는 효험이 업소  
yak manhi meketchi-manan hyohemi epsa  
medicine many I have eaten-but advantage is not  
I have taken ever so much medicine but am no better.
5. 알기 는 . 안다 마는 풀기는 어렵다  
alki-nan anta-manan p'oulkinan eryepta  
knowing-as-for I know-but explanation-as-for it is difficult  
I understand the meaning but it is difficult to explain.
6. 가기는 가겠지 마는 언제 갈는지 모로겠다  
kaki-nan kakeitchi-manan enchei kal-nenchi morokeitta  
going-as for I will go-but when to be about to go I will not know  
Of course I will go but I cannot tell when I will go.
7. 낫기는 낫다 마는 아쵸 낫지 못 하다  
natki-nan natta-manan acho natchi mot hata  
recovery-as for I recover-but entirely to recover not I make  
I am somewhat better in health but I cannot recover entirely.
8. 그 칼 쓰기는 쓴다 마는 잘 안 들다  
keu k'al sseuki-nan sseunta-manan chal an teulta  
that knife using-as for I use-but well not enter  
I can use the knife of course but it is not at all sharp.

## IV.—CONCESSIVE SUFFIXES.

*Though, although, etc.* are rendered by the suffixes **나** *na*, **되** *tai*, **도** *to*, **거니와** *kenioa* and **지라도** *chirato*.

With *na* and *tai* the present tense is formed by substituting these suffixes for *l* final of the future relative participle. The past and future tenses are formed by substituting *si*, as a euphonic connecting participle, for *ta* final of these tenses in the Ordinary Conjugation and then adding *na* or *tai* as the case may be.

In the case of *to*, the present tense, is invariably formed by adding the concessive suffix to the first form of the verbal participle, *i. e.* the form without the euphonic ending in *syē*. For the past and future tenses, *se* is substituted for *ta* final of these tenses in the Ordinary Conjugation and then *to* is appended as the conjunctive agglutination.

With *kenioa*, the present and past tenses are formed by substituting the suffix for the final *ta* of the Ordinary Conjugation. But for the future tense an entirely new form is constructed. The final *l* of the future relative participle is modified into *rye* (*nye* where the verbal stem is distinguished by *l*) signifying “about to,” “intending to,” etc., while *kenioa* is likewise modified and becomes *nioa*, so that we get the termination *ryenioa* or *nyenioa*.

The suffixes *na*, *tai* and *to* are at times practically interchangeable in meaning and use; but while *tai* and *to* are strong concessive conjunctions equivalent to *though, although, etc.*, *na* is frequently found to fairly represent our English “*whether*” and that especially with such verbs as “*to tell*,” “*to know*,” and “*to see*,” etc. *Kenioa* is concessive as regards the subordinate clause, being equivalent to “*admitting that*,” “*allowing that*,” “*even though*,” etc., but in introducing the principal clause it marks a break in the sequence of ideas corresponding to *yet, still, or but, etc.*, the principal clause being generally in the interrogative or imperative mood. *Kenioa* may well be translated “*notwithstanding*”.

With *tai*, *to*, and *kenioa*, the verbal substantive in the oppositive case is constantly found associated, preceding the verb to which these suffixes are attached. It is an idiomatic construction peculiar to the Korean language but extremely useful in helping out the meaning of the sentence, emphasizing and modifying the action of the predicate. Thus *kakinan kato*, “*as for going though I go*”, meaning “*even though I go, of course, or admitting that I go*,” etc.

The suffix *chirato* is confined to the future and pluperfect relative participles and followed respectively by the future and future perfect in the principal clause.

하 나 hana	하 디 hatai	하 여 도 hayeto Though I make, etc.	하 거 니 와 hakenioa
하 였 시 나 hayessina	하 였 시 디 hayessitai	하 였 서 도 hayesseto Though I made, etc.	하 였 거 니 와 hayetkenioa
하 겠 시 나 hakeissina	하 겠 시 디 hakeissitai	하 겠 서 도 hakeisseto Though I shall make, etc.	하 려 니 와 haryenioa
하 지 라 도 halchirato			Though I may make, etc.
하 였 실 지 라 도 hayessilchirato			Though I had made, etc.

가 나 kana	가 디 katai	가 도 kato Though I go, etc.	가 거 니 와 kakenioa
갔 시 나 kassina	갔 시 디 kassitai	갔 서 도 kasseto Though I went, etc.	갔 거 니 와 katkenioa
가 겠 시 나 kakeissina	가 겠 시 디 kakeissitai	가 겠 서 도 kakeisseto Though I shall go etc.	가 려 니 와 karyenioa
갈 지 라 도 kal chirato			Though I may go etc.
갔 실 지 라 도 kassil chirato			Though I had gone, etc.

먹 으 나 mekeuna	먹 으 디 mekentai	먹 어 도 meketo Though I eat, etc.	먹 거 니 와 mekkenioa
먹 었 시 나 mekessina	먹 었 시 디 mekessitai	먹 었 서 도 mekesseto Though I ate, etc.	먹 었 거 니 와 meketkenioa
먹 겠 시 나 mekkeissina	먹 겠 시 디 mekkeissitai	먹 겠 서 도 mekkeisseto Though I shall eat, etc.	먹 으 려 니 와 mekeuryenioa
먹 을 지 라 도 mekeulchirato			Though I may eat, etc.
먹 었 실 지 라 도 mekessilchirato			Though I had eaten, etc.

잡으나 chapeuna	잡으되 chapeutai	잡아도 chapato	잡거니와 chapkenioa
Though I take, etc.			
잡았시나 chapassina	잡았시되 chapassitai	잡았서도 chapasseto	잡았거니와 chapatkenioa
Though I took, etc.			
잡겠시나 chapkeissina	잡겠시되 chapkeissitai	잡겠서도 chapkeisseto	잡으려니와 chapeuryenioa
Though I shall take, etc.			
잡을지라도 잡았실지라도	chapeulchirato	Though I may take, etc.	
	chapassilchirato	Though I had taken, etc.	

얻으나 eteuna	얻으되 eteutai	얻어도 eteto	얻거니와 etkenioa
Though I get, etc.			
얻었시나 etessina	얻었시되 etessitai	얻었서도 etesseto	얻었거니와 etetkenioa
Though I got, etc.			
얻겠시나 etkeissina	얻겠시되 etkeissitai	얻겠서도 etkeisseto	얻으려니와 etauryenioa
Though I shall get, etc.			
얻을지라도 얻었실지라도	eteulchirato	Though I may get, etc.	
	etessilchirato	Though I had got, etc.	

사나 sana	사되 satai	살아도 sarato	살거니와 salkenioa
Though I live, etc.			
살았시나 sarassina	살았시되 sarassitai	살았서도 sarasseto	살았거니와 saratkenioa
Though I lived, etc.			
살겠시나 salkeissina	살겠시되 salkeissitai	살겠서도 salkeisseto	살려니와 sallyenioa
Though I shall live, etc.			
살지라도 살았실지라도	salchirato	Though I may live, etc.	
	sarassilchirato	Though I had lived, etc.	

## EXERCISE XXV.

1. 장사는 부조런이 흥나 리가 업소  
chyangsanan pouchareni hana rika epso  
as for trade diligently though I make profit is not  
Though I attend well to business, I never make any profit.
2. 오늘 일찍이 왔서도 쓸데 업소  
onal ilcheuki oasseto sseul-tai epso  
today early though you came about-to-use-place is not  
Though you came early today, it is useless.
3. 말 그러케 하기는 하여도 흔히 아니 쓰오  
mal keurek'ei hakanan hayeto heuni ani sseuo  
speech thus as for saying though I say commonly not use  
Though such an expression may be used, it is not common.
4. 약 여러 가지 먹었시나 효험 못 보았소  
yak yere kachi mekessina hyohem mot poasso  
medicine several kinds though he ate advantage not has seen  
Though he has tried all kinds of medicine, he is no better.
5. 도적을 잡을지라도 물건은 찾기 어렵다  
tochekeul chapeulchirato moulkeneun ch'atki eryepta  
thief though you may take as for articles finding is difficult  
Even though you catch the thief, it will be difficult to find the booty.
6. 어제 왔실지라도 덕을 못 맛났겄소  
echei oassilchirato taikeul mot mannatkeisso  
yesterday though I had come you (sir) not I would have met  
Though I had come yesterday I would not have met you.
7. 거기 가기는 가려니와 막우 조심하여라  
kekeui kakanan karyenioa maiou chosim hayera  
there as for going though will go very careful make  
Though you may go there of course, still be very careful.
8. 나는 집에 가거니와 너는 어디 가겠느냐  
nanan chipei kakenioa nenan etai kakeinnanya  
as for me to home though go as for you where will go?  
Though I go home, where are you going to?

## V.—DELIBERATIVE AND ALTERNATIVE SUFFIXES.

*Whether, or, etc.* are rendered by the suffixes 나 *na*, 거 나 *kena*,  
 는 가 *nanka*, 는 지 *nanchi*, 던 지 *tenchi*, 지 *chi*, and 년 지 *nenchi*.

(a) *Na* and *kena*. The suffix *na*, in addition to its use as a concessive conjunction (*though*), has an allied meaning (*whether*), when employed to mark alternatives, especially where the verb is repeated or otherwise placed in opposition. Under these conditions the original force of *na* as a concessive conjunction (*though*) can still be evolved; but the use of the alternatives *whether* and *whether ... or*, more correctly conveys the sense of the Korean idiom in this connection. This conjugation is simply formed by the substitution of *na* for the final *ta* of the Present, Past and Future tenses of the Ordinary Conjugation.

From the Future Relative Participle (ending in *sal*, *eul*, etc.) of certain verbs, yet another "alternative" tense, ending in *na* is derived, by the substitution of *na* for the final *l* of the participle. This appears constantly in the language, being well suited to the euphonic requirements of Korean speech. It is restricted to the present tense and, as a strong alternative, has the same force as the termination in *kena*.

This form in *kena* appears only in the Present and Past tenses. It has a strong "alternative" sense (*whether ... or*), and is much used by Koreans in ordinary conversation. Where however the idea of future action is understood, recourse is had to the gerundive ending in *rye*, etc., the verb *hata* being utilized as an auxiliary and becoming *hakena* for the Future simple and *hayetkena* for Future Perfect. Thus *kal*, the Future Relative Participle of *kanta*, I go), becomes *karye*, (about to go or intending to go); and we thus get *karye-hakena* (though I intend to go—though I will go, etc.).

하 나	hana	하 거 나	hakena	Whether I do, etc.
하 였 나	hayenna	하 였 거 나	hayetkena	„ I did, etc.
하 겠 나	hakeinna			„ I will do, etc.
오 나	ona	오 거 나	okena	Whether I come, etc.
왔 나	oanna	왔 거 나	oatkena	„ I came, etc.
오 겠 나	okeinna			„ I will come, etc.
가 나	kana	가 거 나	kakena	Whether I go, etc.
갔 나	kanna	갔 거 나	katkena	„ I went, etc.
가 겠 나	kakeinna			„ I shall go, etc.

있 나	inna	있 스 나	issana	} Whether I am, etc.
		있 거 나	itkena	
있 섯 나	issenna	있 섯 거 나	issetkena	„ I was, etc.
있 겿 나	itkeinna			„ I shall be, etc.
업 나	emna	업 스 나	epsana	} Whether I am not, etc.
		업 거 나	epkena	
업 섯 나	epsenna	업 섯 거 나	epsetkena	„ I was not, etc.
업 겿 나	epkeinna			„ I shall not be etc.
잡 나	chamna	잡 으 나	chapeuna	} Whether I take, etc.
		잡 거 나	chapkena	
잡 앓 나	chapanna	잡 앓 거 나	chapatkena	„ I took, etc.
잡 겿 나	chapkeinna			„ I shall take, etc.
먹 나	mekna	먹 으 나	mekeuna	} Whether I eat, etc.
		먹 거 나	mekkena	
먹 었 나	mekenna	먹 었 거 나	meketkena	„ I ate, etc.
먹 겿 나	mekkeinna			„ I shall eat, etc.

## EXERCISE XXVI.

1. 돈    있 스 나    업 스 나    걱정    업 소  
       ton        issana        epsana        kekchyeng        epso  
       money    whether is    whether is not    anxiety    is not  
       I don't care whether there is any money or not.
2. 자 나    켜 나    니 클    수    업 소  
       chana        kkaina        nicheul        sou        epso  
       whether I sleep    whether I wake    forgetting means    are not  
       Sleeping or waking I will never forget (this).

EXERCISE XXVI (continued).

3.      오나      가나      일      반      이오  
           ona            kana            il            pan            io  
 whether he comes whether he goes one sort is  
 It is all the same whether he comes or goes.
4.      크나      적으나      값은      맞치      훈가지  
           k'euna            chyekeuna            kapseun            match'ihankachi  
 whether large      whether small      as for price      much the same  
 Large or small, the price is much the same.
5.      왔나      아니      왔나      가      무려보아라  
           oanna            ani            oanna            ka            moure-poara  
 whether he has come not whether he has come having gone enquire-see  
 Go and ascertain whether he has come or not.
6.      배      언제      떠나      가      알고      오너라  
           pai            enchei            ttenakeinna            ka            al-ko            onera  
           ship            when            will depart            go            know-and            come  
 Go and find out when the ship will sail.
7.      그      일      내일      다      되      못      되      겠나  
           keu            il            nai-il            ta            toikeinna            mot            toikeinna  
           that            work            tomorrow            all            will become            not            will become  
 Will that work be finished tomorrow or not.
8.      하거나      말거나      생각      터로      하오  
           hakena            malkena            saingkak            tairo            hao  
 whether you do      whether you don't      thought      according to      make  
 Please yourself whether you do this or not.
9.      죽거나      살거나      내여      버려      두어라  
           choukkena            salken            naiye parye            touera  
 whether he dies      whether he lives      having thrown away      put  
 Leave him alone to live or die.



(b) *Nanka, nanchi, tenchi, chi* and *nenchi*. These five suffixes are also employed to express *whether* and *whether ... or*, but under distinct conditions. *Nanka* is confined to verbs of "enquiry" etc, either expressed or understood, and in the latter case it has the force of an interrogative, indicating doubt, hesitation or deliberation on the part of the speaker. The various suffixes ending in *chi* appear chiefly in connection with the verb *moronta* (I know not). But the ending in *nanchi* can also be utilized as an interrogative of doubt or hesitation in informal conversation with equals or inferiors. *Tenchi*, in addition to its use in connection with verbs, appears frequently as a suffix joined to nouns placed in opposition to one another. It is connected with the noun by the unipersonal verb *ilta* (is) and corresponds to our English suffix *ever*, but with the additional sense of *whether ... or*. *Chi* and *nenchi* appear only suffixed to the Future Relative Participle in *l*, Korean euphony requiring that the initial *t* of *tenchi* should pass into *n* (*l*) in order to coalesce with the *l* final of this participle form. *Sillenchi*, as in *hayessillenchi*, is an ever recurring form in Korean, and is found substituted for *ta* final of the past tense of the Ordinary Conjugation. It has a dubitative meaning at times, equivalent to *whether I would have, etc*, and by some has accordingly been termed a Future Perfect.

With the intricacies and anomalies of Korean colloquial, it is practically impossible to lay down hard rules to explain idiomatic construction; but with the leading principles here enunciated, it is hoped that the student may at least obtain a clue amid the vagaries and perplexities of the language.

하느가	hananka	Whether I make, etc.
하엿는가	hayennanka	„ I made, etc.
하겟는가	hakeinnanka	„ I will make, etc.
하느지	hananchi	Whether I make, etc.
하엿는지	hayennanchi	„ I made, etc.
하든지	hatenchi	Whether I make, etc.
하엿든지	hayettenchi	„ I had made, etc.
할지	halchi	{ Whether I shall make, etc.
할년지	hallenchi	
하엿실년지	hayessillenchi	„ I have made, etc.

잇는가  
잇섯는가  
잇겟는가

innanka	Whether I am, etc.
issennanka	„ I were, etc.
itkeinnanka	„ I shall be, etc.

잇는지  
잇섯는지

innanchi	Whether I am, etc.
issennanchi	„ I were, etc.

잇던지  
잇섯던지

ittenchi	Whether I am, etc.
issettenchi	„ I had been, etc.

잇슬지  
잇슬년지  
잇섯실년지

issalchi	} Whether I shall be, etc.
issallenchi	
issessillenchi	„ I have been, etc.

오는가  
왔는가  
오겟는가

onanka	Whether I come, etc.
oannanka	„ I came, etc.
okeinnanka	„ I shall come, etc.

오는지  
왔는지

onanchi	Whether I come, etc.
oannanchi	„ I came, etc.

오던지  
왔던지

otenchi	Whether I come, etc.
oattenchi	„ I had come, etc.

올지  
올년지  
왔실년지

olchi	} Whether I shall come, etc.
ollenchi	
oassillenchi	„ I have come, etc.

되 는 가  
되 었 는 가  
되 겠 는 가

toinanka            Whether I become, etc.  
toiyennanka        „ I became, etc  
toikeinnanka        „ I shall become, etc.

되 는 지  
되 었 는 지

toinanchi           Whether I become, etc.  
toiyennanchi        „ I became, etc.

되 던 지  
되 었 던 지

toitenchi            Whether I become, etc.  
toiyettenchi        „ I had become, etc.

될 지  
될 년 지  
되 었 실 년 지

toilchi                }  
toillenchi            } Whether I shall become, etc.  
toiyessilllenchi     „ I have become, etc.

갹 는 가  
갹 핫 는 가  
갹 겠 는 가

kapnanka            Whether I pay, etc.  
kaphannanka        „ I paid, etc.  
kapkeinnanka        „ I shall pay, etc.

갹 는 지  
갹 핫 는 지

kapnanchi           Whether I pay, etc.  
kaphannanchi        „ I paid, etc.

갹 던 지  
갹 핫 던 지

kaptENCHI           Whether I pay, etc.  
kaphattENCHI        „ I had paid, etc.

갹 흘 지  
갹 흘 년 지  
갹 핫 실 년 지

kapheulchi           }  
kapheullENCHI       } Whether I shall pay, etc.  
kaphassillENCHI     „ I have paid, etc.

먹는가	meknanka	Whether I eat, etc.
먹었는가	mekennanka	„ I ate, etc.
먹겠는가	mekkeinnanka	„ I shall eat, etc.
먹는지	meknanchi	Whether I eat, etc.
먹었는지	mekennanchi	„ I ate, etc.
먹던지	mektenchi	Whether I eat, etc.
먹었던지	mekettenchi	„ I had eaten, etc.
먹을지	mekeulchi	} Whether I shall eat, etc.
먹을는지	mekeullenchi	
먹었실는지	mekessillenchi	„ I have eaten, etc.

## EXERCISE XXVII.

1. **모군들 일을 하는가 아니 하는가 무리보**  
 mokoun-teul ireul hananka ani hananka moure-po  
 coolie's work whether make not whether make enquire-see  
 Ascertain whether the coolies are working or not.
2. **편지 왔는가 지금 가 보아라**  
 p'yenchi oannanka chikeum ka posara  
 letter whether has come now go see  
 Go now and see if the letters are come.
3. **배 언제 떠나겠는가 좀 아라 보시오**  
 pai enchei ttenakeinnanka chom ara posio  
 boat when whether will depart little know see please  
 Please find out when the boat will leave.
4. **밖과 누가 왔는지 개 짖는다**  
 patkeui nouka oannanchi kai cheunnanta  
 outside who whether came dog barks  
 There is somebody outside—the dog is barking.
5. **그 사람 었던사람인지 너는 아느냐**  
 keu saram etten-saram-inchi nenan ananya  
 that man what-man-soever as for you do you know?  
 Do you know who that man is?

## EXERCISE XXVIII.

1. 그 사람 집에 있는지 업는지 아느냐  
 keu saram chipei innanchi emnanchi ananya  
 that man at house whether is whether not is do you know ?  
 Do you know whether that man is at home or not?
2. 이 때 까지 집에 있는지 모로겟소  
 i ttai kkachi chipei innanchi morokeisso  
 this time until in house whether is I will not know  
 I do not know whether he is at home as yet.
3. 보행군 갔는지 아니 갔는지 알 수 업소  
 pohaingkoun kannanchi ani kannanchi al sou epso  
 courier whether has gone not whether has gone know means are not  
 I cannot tell whether the courier has gone or not.
4. 빚 갚든지 아니 갚든지 너는 상관 마라  
 pit kaptenchi ani kaptenchi nenan syangkoan mara  
 debt whether pay not whether pay as for you concern avoid  
 It is no business of yours whether he pays or not.
5. 죽었든지 살았든지 잡아 오너라  
 choukettENCHI sarattENCHI chapa onera  
 whether he died whether he lived seize come  
 Apprehend him dead or alive.
6. 오늘 돈 줄지 아니 줄지 아느냐  
 onal ton choulchi ani choulchi ananya  
 today money whether will give not whether will give do you know ?  
 Do you know whether he will give the money today?
7. 갈년지 안 갈년지 아직 작명 업소  
 kallENCHI an kallENCHI achik chakchyeng epso  
 whether I will go not whether I will go as yet decide not is  
 It has not as yet been decided whether I go or not.
8. 다 되었실년지 저세히 모로겟소  
 ta toiYESSILLENCHI chasyeIHI morokeisso  
 all whether has become accurately I will not know  
 I cannot exactly tell whether it has been finished or not.

# EXERCISE XXIX.

1. 술 값 주던지 안 주던지 내 계 관치 아니 할 오  
 syoul-kap choutenchi an choutenchi nai kyeikoanchi ani hao  
 wine-price whether give not whether give I to concern not make  
 I don't care whether he gives a gratuity or not.
2. 만 호 나 적 으 나 잇 는 디 로 쓰 겠 소  
 manheuna chyekeuna innan-tairo sseukeisso  
 whether many whether few being-according to will use  
 Whether few or many, use what you have.
3. 기 나 자 르 나 다 가 저 오 너 라  
 kina chareuna ta kachye-onera  
 whether long whether short all bring-come  
 Bring them all whether long or short.
4. 둥 굴 거 나 모 나 거 나 쓰 기 는 맛 찬 가 지  
 toungekoulkena monakena sseuki-nan match'ankachi  
 whether round whether square as for using much the same  
 It will do equally well whether round or square.
5. 검 던 지 희 던 지 갑 시 흥 가 지 오  
 kem-tenchi heui-tenchi kapsi han kachio  
 black-whether white-whether price one sort is  
 Whether black or white the price is the same.
6. 이 리 흥 나 더 리 흥 나 일 반 이 오  
 iri hana chyeri hana il pan io  
 here though make there though make one sort is  
 It is all the same whether you do it this way or that way.
7. 빛 싸 던 지 누 던 지 지 금 은 돈 업 서 못 사 오  
 pis-ssatenchi nouktenchi chikeumeun ton epsye mot sao  
 whether dear whether cheap now as for money not being not buy  
 Whether dear or cheap, I have no money and cannot buy it.
8. 언 제 가 던 지 그 때 부 락 하 겠 소  
 enchei katenchi keu ttai pout'akhakeisao  
 when whether go that time I will appeal  
 I will appeal to him whenever he is going.

## VI.—RESTRICTIVE CONDITIONAL SUFFIX.

The suffix *ya* occurs in connection with the first form of the Perfect Participle and produces a sense corresponding to *if only, unless, only after ... must, not unless*, etc. *i.e.* a restrictive conditional in the Present Tense followed by the Future in the principal clause. The Past Tense is formed by substituting *se-ya* for *ta* final in the Ordinary Conjugation; it must be followed by the Future Perfect in the principal clause. The Future is similarly formed by substituting *se-ya* for *ta* final of the Future of the Ordinary Conjugation; but in Corean its place is generally taken by the present in *ya*, which as a Conditional Present naturally implies a contingent future—sufficiently at least to meet the requirements of a Future Tense in Corean.

하 여 야	hayeya	If I only make, etc.
하 였 서 야	hayesseye	If I only made, etc.
하 겠 서 야	hakeisseya	If I only will make, etc.
있 서 야	isseya	If I only be, etc.
있 섰 서 야	issesseye	If I only were, etc.
있 겠 서 야	itkeisseya	If I only will be, etc.
와 야	oaya	If I only come, etc.
왔 서 야	oasseya	If I only came, etc.
오 겠 서 야	okeisseya	If I only will come, etc.
가 야	kaya	If I only go, etc.
갔 서 야	kasseye	If I only went, etc.
가 겠 서 야	akeisseya	If I only will go, etc.
보 아 야	poaya	If I only see, etc.
보 았 서 야	poasseya	If I only saw, etc.
보 겠 서 야	pokeisseya	If I only will see, etc.

먹어 야	mekeya	If I only eat, etc.
먹었서 야	mekesseye	If I only ate, etc.
먹겠서 야	mekkeisseye	If I only will eat, etc.
잡아 야	chapaya	If I only take, etc.
잡았서 야	chapasseya	If I only took, etc.
잡겠서 야	chapkeisseye	If I only will take, etc.
주어 야	choueya	If I only give, etc.
주었서 야	chouesseye	If I only gave, etc.
주겠서 야	choukeisseye	If I only will give, etc.

## EXERCISE XXX.

- 그 약 먹어 야 낫겠소

ken yak mekeya natkeisso  
that medicine if only eat will recover  
If you only take that medicine, you will recover.
- 목슈가 와 야 일이 되겠다

moksyouka oaya iri toikeitta  
carpenter if only come work will become  
If only the carpenter comes, the work will be finished.
- 미리 빌너주었서 야 내가 갔겠소

miri nille-chouesseye naika katkeisso  
beforehand spoken if only have given I would have gone  
If you had only told me beforehand, I would have gone.
- 물건 찾겠서 야 술값 주겠다

moulken oh'atkeisseye syoul-kap choukeitta  
article if only you will find wine-price I will give  
I will give you a reward if you will only find the article.



## EXERCISE XXX (continued).

5. **딕이 불가불 여귀 잇서야 할수 밖귀 업소**  
 taiki poulkapoul yekeui isseyā hal-sou patkeui epsō  
 you (sir) necessity here if only be resource beyond is not  
 You must be here, sir,—there is no other resource.

6. **거귀를 그 때 갓서야 그 사름을 맛났겔소**  
 kekeureul keu ttai kasseyā keu saramēul mannatkeisso  
 there (acc : case) that time if only had gone that man would have met  
 You would have met him had you only gone there then.

7. **편지 올년지 기드려 보아야 알겔소**  
 p'yenchi ollenchi kitarye poaya alkeisso  
 letter whether will come having waited if only see will know  
 If he will only wait and see, he will know if the letter will come.

8. **짐 다 왔실년지 가 보아야 알겔소**  
 chim ta oassillenchi ka poaya alkeisso  
 load all whether has come go if only see will know  
 If you only go and see, you will know if the baggage has all come.

## VII.—TEMPORAL SUFFIXES

The two suffixes **다** *taka* and **면서** *myensye* express time, *when* or *while*,—but with this difference, that the former implies interrupted or unexpected action, and the latter simultaneous action, more or less continuous between the predicates of the different clauses of the sentence. *Taka* is united with the Present and Past Tenses by substitution for *ta* final of the Ordinary Conjugation; *myensye* is united with the Present Tense only. For the Future with *taka* or *myensye*, the gerundive in *rye* or *rya* (derived from the Future Relative Participle) is employed, especially in conjunction with the auxiliary verb *hata* (I do), thus producing the terminations *rye-hataka* and *rye-hamyensye*,—often contracted into *rya-taka* and *rya-myensye*,—where *hataka* and *hamyensye* are strictly Present Tenses regularly formed from *hata*, and attached to the gerundive of the verb to be conjugated.

As regards the meaning of these two agglutinations *taka* and *myensye*, Koreans use them very loosely and irregularly in ordinary colloquial—apparently more for euphony than as a definite grammatical construction expressive of time. Accordingly *but* will frequently be found to give a correct rendering of *taka*, thereby implying interrupted or unexpected action, while *and* will give the nearest approach to *myensye* in conveying the idea of simultaneous action. The English participle, as a general rule, gives an exact rendering of these agglutinative forms especially as regards time or tense, which depends on the time or tense of the predicate of the principal clause.

Other temporal suffixes are composed of the locative case of such words as **때, 번, 적** etc. suffixed to the Future Relative Participle of the verb, as described on a subsequent page.

할 다 가	hataka	When I make, etc.
했 다 가	hayettaka	„ „ made, etc.
하려 다 가	haryetaka	„ „ intend to make, etc.
있 다 가	ittaka	When I have, etc.
있섯 다 가	issetaka	„ „ had, etc.
있스려 다 가	issaryetaka	„ „ intend to have, etc.
오 다 가	otaka	When I come, etc.
왔 다 가	oattaka	„ „ came, etc.
오려 다 가	oryetaka	„ „ intend to come, etc.
가 다 가	kataka	When I go, etc.
갔 다 가	kattaka	„ „ went, etc.
가려 다 가	karyetaka	„ „ intend to go, etc.
보 다 가	potaka	When I see, etc.
보았 다 가	poattaka	„ „ saw, etc.
보려 다 가	poryetaka	„ „ intend to see, etc.
하 면 서	hamyensye	While I am making, etc.
하려 면 서	haryemensye	„ „ intend to make, etc.
오 면 서	omyensye	While I am coming, etc.
오려 면 서	oryemyensye	„ „ intend to come, etc.
가 면 서	kamyensye	While I am going, etc.
가려 면 서	karyemyensye	„ „ intend to go, etc.
갹 호 면 서	kapheumyensye	While I am paying, etc.
갹 호려 면 서	kapheuryemyensye	„ „ intend to pay, etc.

## EXERCISE XXXI.

1. **시골 갔다가 도적 을 맞았소**  
 seuikol kattaka tochekeul mannasso  
 country when I went thieves I met  
 When going to the country I was attacked by thieves.
2. **서울 가다가 비를 맞았소**  
 syeoul kataka pireul mannaasso  
 capital when I go rain I met  
 It came on to rain when I was going to Soul.
3. **서울 가면서 비를 마졌다**  
 Syeoul kamyensye pireul machyetta  
 capital while I go rain flogged  
 It was raining while I went to Soul.
4. **시골 갔다가 여러 날 만에 도라왔소**  
 seuikol kattaka yere nal manei toraoasso  
 country when I went several days period I returned  
 I went to the country but returned after several days.
5. **집에 가려다가 일이 있어서 못 갔**  
 chipei karyetaka iri issesye inot kasso  
 to house I intend to go work been not I went  
 I intended going home but was detained by business.
6. **도적질 하다가 잡히여 죽었소**  
 tocheckchil hataka chaphiye choukesso  
 stealing action while he makes taken he died  
 He was caught stealing and killed.
7. **조세히 보았다가 도라가 말 하여라**  
 chasyeihi poattaka toraka mal hayera  
 accurately when you have seen return speech make  
 When you have seen (this) clearly go back and tell him.
8. **돈 주여 주었다가 난봉 났소**  
 ton kkouiye chouettaka nanpong nasso  
 money lent when I gave spend thrift arose  
 I gave him the loan of the money but never got repaid.

EXERCISE XXXII.

1. 책 보다가 낮 후에 나가세요 다  
 ch'aik potaka nat houei nakapsyeita  
 book when I see noon after let us go out  
 Let us read the book now but go out in the afternoon.

2. 그 때 오려다가 몸이 압하 못 왔소  
 keu ttai oryetaka momi apha mot oasso  
 that time while I intend to come body sore not came  
 I was coming then but was ill and could not come.

3. 지금 가려면서 딕을 좀 보려하오  
 chikeum karyemyensye taikaul chom porye-hao  
 now while he intends to go you (sir) little he intends to see  
 He intends to go now and wants to see you a little.

4. 그 길노 가면서 그 물건 사겟다  
 keu killo kamyensye keu moulken sakeitta  
 that by road while I go that article I will buy  
 I will buy that article as I am going that way.

5. 벚 나면서 비가 온다  
 pyet namyensye pika onta  
 sunshine while proceeds rain comes  
 It rains while the sun is shining.

6. 빚 갚호려면서 왜 돈 그러케 쓰느냐  
 pit kapheuryemyensye ouei ton keurek'ei sseunanya  
 debt while you intend to pay why money thus do you use?  
 Why do you spend money in that way if you intend to pay your debts?

7. 우리 가면서 이야기 합세다  
 ouri kamyensye niaki hapsyeita  
 we while go story let us make  
 Let us chat together as we are going along.

8. 그 약 먹으면서 곧 병이 더 하엿소  
 keu yak mekeumyensye kot pyengi te hayesso  
 that medicine while he eats directly sickness more has made  
 Directly he took that medicine he got worse.

## VIII.—SUFFIX USED WITH VERBS OF FEARING, ETC.

The suffix **가** *ka*, added to the Future Relative Participle, occurs regularly in connection with verbs expressive of "fear", like *mousyepta* and *touryepta*, or with nouns expressive of "anxiety" like *nyemnye*, or *kekchyeng*. Its meaning and use approach nearest to our English conjunction "lest".

## EXERCISE XXXIII.

1.      **너 일      비가      올가      념녀      되오**  
          nail              pika              olka              nyemnye              toio  
          tomorrow              rain              coming              anxiety              becomes  
                                  I am anxious lest it rain tomorrow.

2.      **네가      그 때      못      올가      걱정      하였소**  
          neika              keu      ttai      mot              olka              kekchyeng              hayesso  
          you              that      time      not              coming              anxiety              I made  
                          I was anxious lest you could not come then.

3.      **그      아회      물에      빠질가      두려워      하오**  
          keu              aheui              mourei              ppachilka              tourycone-hao  
          that              child              in water              falling              afraid-makes  
                          The child is afraid of falling into the water.

4.      **바람      불가      무서워서      항선      못      하오**  
          param              poulka              mousyeouesye              haingsyen              mot              hao  
          wind              blowing              being afraid              navigation              not              make  
                          I cannot sail being afraid of the wind blowing.

## FUTURE PERFECT TENSE.

A compound tense occurs frequently in Corean which in force and use corresponds practically to our English Future Perfect, "will have" or "would have". It is formed by substituting the agglutinative suffix distinctive of the Future Tense, *keitta* (or *k'eitta* for aspirated verb stems) for *ta* final of the Past Tense of the Ordinary Conjugation, and thus presents a combination of the Past and Future Tenses. It takes various suffixes to express interrogation, condition, etc. in common with the regular tense modifications. The Future Perfect Relative Participle, ending in *sil*, is generally found joined to *choul* (the participle noun ending), *ket*, thing, etc. in dependence on the verb *alta* (I know); while the termination *sillenchi* (vide p. 110) most often appears associated with the verb *moronta* (I know not), and at times has a purely Pluperfect sense:

하얏겟다	hayetkeitta	} I will have done, etc. or I would have done, etc.
하얏겟소	hayetkeisso	
하얏겟느냐	hayetkeinnanya	} Would I have done, etc. or will I have done, etc.
하얏겟소	hayetkeisso	
하얏겟시니	hayetkeissini	As I would have done, etc.
하얏겟다마는	hayetkeittaman	} I would have done, etc.
하얏겟지마는	hayetkeitchimanan	
하얏실	hayessil	Would have done ( <i>Rel: Part:</i> )
하얏실런지	hayessillenchi	Whether I would have done.

## EXERCISE XXXIV.

- 약 먹엇더면 병이 나하겟소  
yak mekettemyen pyengi nahatkeisso  
medicine if had eaten sickness will have recovered  
Had he taken medicine, he would have recovered.
- 그 집 다 지엇겟느냐  
keu chip ta chietkeinnanya  
that house all will have built?  
Will he have finished building the house?
- 목썩 왔더면 일 다 하얏겟다  
moksyu oattemyen il ta hayetkeitta  
carpenter if had come work all will have made  
Had the carpenter come he would have finished the work.
- 지금 도라와갓시니 얼핏 가 보이라  
chikeum toraoatkeissini elp'it ka poara  
now as he will have returned quickly go see  
He will have returned by now ; go quickly and see.

## EXERCISE XXXIV (continued).

5. 어제 갖겠지마는 일이 있어서 못 갔소

echei katkeitchimanan iri isse mot kasso  
yesterday would have gone but work been not went

I would have gone yesterday but was detained by business.

6. 회답 왓실줄 알고 아라보라 왔소

hoitap oassilchoul alko arapora oasso  
answer would have come know-and to ascertain came

I thought the reply would have come and came to inquire.

7. 그 사람 빚 다 갹하실년지 내 모로겠소

keu saram pit ta kaphassillenchi nai morokeisso  
that man debt all whether would have paid I will not know

I cannot tell whether he would have paid all the debt.

8. 옷 다 되엿실줄 알고 입으라 왔다

ot ta toiyessilchoul alko nipeura oatta  
clothes all would have become know-and to dress came

I thought the clothes would have been finished and came to put them on.

## GERUNDIVE.

The Corean verb possesses two allied Gerundives, derived from the Future Relative Participle respectively by changing the *l* final into (1) *ra* or *re* or (2) *rya* or *rye*.

(1) The gerundive in *ra* or *re* appears principally in conjunction with the verbs *kanta* (I go), *onta* (I come) *ponaita* (I send) and other verbs of motion; and indicates merely the object for which one comes or goes.

With a few verbs, and especially with those marked by *l* in the stem, the gerundive is irregularly formed in *lne* or *lna*, pronounced *lle* or *lla* for the sake of euphony.

가질너	kachille	from	kachita	(I fetch).
실너	sille	„	sitta	(I load).
갈나	kalla	„	kalta	(I cultivate).
팔나	p'alla	„	p'alta	(I sell).

# EXERCISE XXXV.

1. 서 잡으러 갔소 돈 갑호러 왔소  
 sai chapeure kasso ton kapheure oasso  
 birds to seize he went money to pay he has come  
 He has gone shooting. He has come to pay the money.

2. 칼 하나 사라 왔소  
 k'al hana sara oasso  
 knife one to buy has come  
 He came to buy a knife.

3. 말 사 내리 갔소  
 mal sak naire kasso  
 horse wages to take out he has gone  
 He has gone to hire a pony.

4. 딕을 좀 보라 왔소  
 taikeul chom pora oasso  
 you sir little to see I came  
 I came to see you a little.

5. 여기 무엇 하라 왔느냐  
 yekeui mouet hara oannanya  
 here what to do have you come?  
 What have you come here to do?

6. 책 사라 보내엿소  
 ch'aik sara ponaiyesso  
 book to buy I sent  
 I have sent to buy the book.

7. 물건 가질너 보내엿소  
 moulken kachille ponaiyesso  
 article to fetch he has sent  
 He has sent for the article.

8. 열쇠 가질너 갔소  
 yelsoi kachille kasso  
 key to fetch has gone  
 He has gone for the key.



## EXERCISE XXXVI.

1. 짐 지러 왔소  
chim chire oasso  
load to load has come  
He has come for the packages.
2. 손님 마저러 나갔소  
sonnim macheure nakasso  
guests to meet he has gone out  
He has gone out to meet the guests.
3. 돈 가질너 보냈소  
ton kachille ponaiyesso  
money to fetch I have sent  
I have sent for the money.
4. 밭 갈나 갔소  
pat kalla kasso  
field to cultivate has gone  
He has gone to plough the fields.
5. 말 가지고 쌀 실너 왔소  
mal kachi-ko ssal sille oasso  
horse take-and rice to load has come  
He has come with a pony to load the rice.
6. 시골노 콩 팔나 갔소  
seuikollo k'ong palla kasso  
to country beans to buy \* has gone  
He has gone to the country to buy beans.
7. 장에 쌀 돈사라 갔소  
chyangai ssal ton-sara kasso  
to market rice money-to buy he went  
He is gone to the market to sell the rice.
8. 저울 가지고 물건 달나 왔소  
chyeoul kachi-ko moulken talla oasso  
scales bring-and article to weigh came  
He brought the scales to weigh the articles.

\* *p'alta* ordinarily means to *sell* but with grain, rice, etc. it always means to *buy*.

(2) The gerundive in *rya* or *rye* appears in conjunction with the verb *hata* (I make), or with the copulative *ko* (and) generally connecting two independent clauses. This gerundive always expresses *intention* or *purpose*.

## EXERCISE XXXVII.

1. 내가 시골 가려고 행장 차리오  
naika seuikol karye-ko haingchyang ch'ario  
I country intend to go-and baggage arrange  
I am going to the country and am arranging my baggage.
2. 오늘 무엇 하려고 왔소  
onal mouet harye-ko oasso  
today what intend to do-and have come?  
What have you come for today?
3. 오늘은 공부 좀 하려고 왔소  
onareun kongpou chom harya-ko oasso  
as for today study little intend to do-and have come  
I came to study a little today.
4. 언제 집에 가려 하느냐  
enchei chipei karye hananya  
when to house intend to go make you?  
When do you intend to go home?
5. 어제 주던 책 보라 하느냐  
echei chouten ch'aik porya hananya  
yesterday given book intend to see do you make  
Do you intend reading the book I gave you yesterday?
6. 이것 무어써 쓰려고 만다렸소  
i ket mouesai sseurye-ko mantaresso  
this thing for what intend to use-and have made  
What do you intend to use this thing for that you have made?
7. 날이 저무려도 가라 하느냐  
nari chyemoure-to karya hananya  
day late-though intend to go do you make?  
Do you mean to go even though it is late?
8. 값시 빚싸도 사라 하오  
kapsi pis-ssa-to sarya hao  
price dear-though intend to buy I make  
I intend to buy it even though the price is dear.

## AUXILIARY VERBS.

I.—*Ota*, I come, } are frequently used in conjunction with the verbal participles  
*Kata*, I go, } of other verbs, to give definiteness and exactness to the  
 meaning.

드러오다	teure-ota	I enter.
나가다	na-kata	I go out.
가져오다	kachye-ota	I bring.
가져가다	kachye-kata	I take away.
올나가다	olla-kata	I ascend.
내려오다	narye-ota	I descend.
사오다	sa-ota	I buy.
잡아가다	chapa-kata	I seize.
불너오다	poulle-ota	I summon.

II.—*pota*, I see, (a) Joined to the verbal participle of another verb *pota* conveys the meaning "to try," etc.

다라보다	tara-pota	Hung-see—I weigh.
먹어보다	meke-pota	Eaten-see—I taste.
무려보다	moure-pota	Enquired-see—I ask
히려보다	haye-pota	Made-see—I try.
알아보다	ara-pota	Known-see—I enquire.
차져보다	ch'achye-pota	Sought-see—I look-for.

(b) preceded by the enclitic particles *na* and *nanka*, (substituted for *ta* final of the Present, Past and Future Tenses, Indicative, of the Ordinary Conjugation) *pota* expresses probability; Thus—

하 나 보 다	ha-na	pota	} I probably do, etc. or I think I do, etc.
하 는 가 보 다	ha-nanka	pota	
하 였 나 보 다	hayen-na	pota	} I probably did, etc. or I think I did, etc.
하 였 는 가 보 다	hayen-nanka	pota	
하 겠 나 보 다	haken-na	pota	} I will probably do, etc. or I think I will do, etc.
하 겠 는 가 보 다	hakein-nanka	pota	

(c) With the Future Relative Participle followed by *ka*, *pota* is also used to convey the meaning of "probability," etc. in the future—"I think I will," etc.

오늘 비 올가 보 다  
 onal pi ol-ka pota  
 today rain about to come-probable I see  
 I think it will rain today.

그 일을 리 일 할가 보 다  
 keu ireul nai-il hal-ka pota  
 that work tomorrow about to do-probable I see  
 I think I will do that work tomorrow.

III.—*Chouta*, I give, is frequently found as an auxiliary joined to the verbal participle of another verb as a complement to its meaning.

IV.—*Hata*, I make, is constantly used as an auxiliary, and especially with such suffixes as *teut* (*tat*), likely, *man*, able, *pen*, time, etc., when joined to the Future Relative Participle of another verb.

## EXERCISE XXXVIII.

1. 그 사 람 죽 을 거 슬 살 녀 주 었 소  
 keu saram choukeul kesal sallye-chouesso  
 that man about to die thing saved life-given  
 I saved that man's life.
2. 일 이 급 하 니 좀 도 아 주 오  
 iri keupha-ni chom toa-chouo  
 work pressing as little assisted-give  
 The work is urgent, so help me a little.
3. 오 늘 흐 려 서 비 가 올 든 하 다  
 onal heuryesye pika ol-teut-hata  
 today cloudy rain come-likely-makes  
 It is cloudy today and looks like rain.
4. 일 이 될 듯 하 더 니 아 조 틀 녘 소  
 iri toil-tat-hateni acho t'eullyesso  
 work become-likely-make-but entirely differed  
 The affair looked like succeeding but failed entirely.
5. 술 맛 시 효 하 먹 을 만 하 다  
 syoul massi chyoha mekeul-man-hata  
 wine taste good eating-able-makes  
 The wine seems good and quite drinkable.
6. 그 붓 쓸 만 하 다 사 오 너 라  
 keu pout sseul-man-hata sa-onera  
 that pen using-able-makes buy-come  
 That pen is quite serviceable; buy it.
7. 물 에 빠 져 죽 을 번 하 였 다  
 mourei ppachye choukeul-pen-hayetta  
 in water fallen into dying-time-made  
 I fell into the water and was nearly drowned.
8. 좀 더 기 드 렸 더 면 만 날 번 하 였 소  
 chom te kitaryettemyen mannal-pen-hayesso  
 little more if I had waited meeting-time-made  
 I would have met him had I waited a little more.

NEGATION.

To express *negation* Koreans commonly employ one of the two following words—

I. **안** or **아니** *an* or *ani*, signifying either mere negation, or *not* with the implied sense of unwillingness.

II. **못** *mot*, signifying *not*, with the implied sense of inability.

III. Yet a third method of expressing negation consists in dropping the final *ta* of the Present Indicative of the Ordinary Conjugation and adding to the root of the verb one of the following terminations:—

(a) **지 안타** or **잔타** *chiant'a* or *chant'a*. This termination, which

becomes **치 안타** or **찬타** *ch'iant'a* or *ch'ant'a* for aspirated roots, is

properly a contraction for **지** or **치** *chi* or *ch'i* (the negative infinitive

sign) combined with the words **아니 한다** *anihata*, not make. It is used chiefly with verbal adjectives, Thus—

도타 <i>chyot'a</i> , good :	도치 안타	<i>chyoch'iant'a</i>	} not good, i.e. bad.
	도찬타	<i>chyoch'ant'a</i>	

깊다 <i>kipt'a</i> deep :	깊지 안타	<i>kipchiant'a</i>	} not deep, i.e. shallow.
	깊잔타	<i>kipchant'a</i>	

(b) **지 못 한다** —*chi mot hata*, expressive of inability (cannot).

**지 아니 한다** —*chi ani hata*, expressive of unwillingness (will not).

(c)	지 말고	— <i>chi malko</i>	} expressing prohibition (do not).
	지 마라	— <i>chi mara</i>	

## EXERCISE XXXIX.

1. 술 안 먹소 별노 도하 아니 호오  
 syoul an mekso pyello chyoha ani hao  
 wine not I drink in particular good not make  
 I do not drink wine. I do not care much for it.
2. 이 때 까지 보헝군 아니 도러왔소  
 i ttai kkachi pohaingkoun ani teure-oasso  
 this time until courier not entered-came  
 The courier has not arrived as yet.
3. 술 못 먹소 도하 아니 호오  
 syoul mot mekso chyoha ani hao  
 wine not I drink good not make  
 I cannot drink wine. I do not care for it.
4. 담배 맛 괴악하여 못 먹겟다  
 tampai mat koiakhaye mot mekkeitta  
 tobacco taste being wicked not will eat  
 The tobacco is bad and I cannot smoke it.
5. 오늘 일이 잇서서 가지 못 호오  
 onal iri issesye ka-chi mot hao  
 today work having been to go not make  
 I am busy today and cannot go.
6. 비가 올듯하여 가지 아니 호오  
 pika ol-teut-haye ka-chi ani hao  
 rain coming-likely-made to go not make  
 It looks like rain and I will not go.
7. 내가 돈 잇서도 주지 아니 호오  
 naika ton isse-to chou-chi ani hao  
 I money having-though to go not make  
 Even though I have money I will not give you any.
8. 리일 일이 만호니 늦게 오지 마라  
 nail iri manheu-ni neutkei o-chi mara  
 tomorrow work many-as late to come avoid  
 We will be busy tomorrow so do not be late.

THE DEMONSTRATIVE VERB.

The English verb "to be" is represented in Korean by two distinct words, each with a use and meaning essentially its own.

The Korean verb **있다** *itta* (root **잇** *it*) implies "possession", and corresponds to "have"; whereas **일다** *ilta* (root **이** *i* or **일** *il*) has a purely demonstrative force and appears only in the third person, singular or plural, appended as a suffix or agglutination to the noun of which it predicates. Thus *k'al itta* means "there is a knife", i.e. "I have a knife"; but *k'al ilta* implies that "it is a knife" [not any other article or instrument]. In short, *ilta* may well be defined as the demonstrative verb.

Present, tense.

<b>일다</b>	<i>ilta</i>	}	He, she, it is: they are.
<b>이다</b>	<i>ita</i>		
<b>이라</b>	<i>ira</i>		
<b>이오</b>	<i>io</i>	}	He, she, it is: they are ( <i>polite form</i> ).
<b>요</b>	<i>yo</i>		

Imperfect tense.

<b>이더니</b>	<i>iteni</i>	}	He, she, it was,: they were.
<b>일더니</b>	<i>ilteni</i>		
<b>일너니</b>	<i>illeni</i>		

Interrogative.

<b>이냐</b>	<i>inya</i>	}	Is it? etc.
<b>인가</b>	<i>inka</i>		
<b>이오</b>	<i>io</i>	}	Is it? etc ( <i>polite</i> ).
<b>요</b>	<i>yo</i>		
<b>일더냐</b>	<i>iltenya</i>	}	Was it? etc.
<b>일너냐</b>	<i>illenya</i>		



## Conditional.

이 면	imyen	If it be, etc.
이 라 도	irato	} Though it be, etc.
이 나	ina	
인 지	inchi	Whether it be, etc.
일 지	ilchi	„ it will be, etc.
이 던 지	itenchi	„ it was, etc.
이 던 지	itenchi	} Whether it be, etc.
일 년 지	illenchi	

## EXERCISE XL.

- 그 집 이 내 집 일 다

keu chipi nai chip ilta  
that house my house is  
That is my house.
- 그 말 이 참 말 이냐

keu mari ch'am mal inya  
that speech true speech is?  
Is that the truth?
- 거짓 말 안 이 다

kechat mal an ita  
false speech not is  
It is not a lie.
- 덕 이 아 는 사 람 이 오

taiki anan saram io  
you (sir) knowing man is?  
Is the man known to you?
- 예 내 친 고 요

yei nai chinko yo  
yes my friend is  
Yes he is my friend.

EXERCISE XL (continued).

6.            그    전    큰    전    일   더   나  
               keu    chyen    k'eun    chyen    iltenya  
               that    shop    big    shop    was?  
                                  Was that a big shop?
7.            전   에   는    괴   악   훈    사   림    이   더   나  
               chyenei-nan    koiakhan    saram    iteni  
               formerly-as for    wicked    man    was but  
                                  Formerly he was a bad man;
8.            지   금   은                    그   러   치   안   소  
               chikeum-eun                    keurechi anso \*  
               now-as for                    thus not is  
                                  But he is not so now.

EXERCISE XLI.

1.            말   은    올   훈    말    이   라   도  
               mareun    orheun    mal    irato  
               as for speech    right    speech    though it be  
                                  Though what you say is quite correct.
2.            일   은    그   러   케    될    수    업   소  
               ireun    keurek'ei    toil    sou    epso  
               as for work    thus    becoming    means    is not  
                                  The affair cannot be arranged in that way.
3.            콩    이   나    쌀    이   나    값   시    맛   찬   가   지  
               k'ong    ina    ssal    ina    kapsi    match'ankachi  
               beans    whether be    rice    whether be    price    much the same  
                                  Whether beans or rice, the price is much the same.
4.            이    집    인   지    더    집    인   지    모   로   겿   소  
               i    chip    inchi    chye    chip    inchi    morokeisso  
               this    house    whether be    that    house    whether be    I will not know  
                                  I cannot tell which house it is.

\* Contracted for *keure-chi-an-so*, the polite form of *keure-chi-an-ita* thus not is.

## EXERCISE XLI (continued).

5.      누구냐      친구      요  
          noukou-nya      (for-inya) †      ch'inko      yo  
          who is?      friend      it is  
          Who is there?      It is friend.
6.      무삼      거시오      나무다  
          mousam      kesi-o (for-io)      namou-lta (for-ilta)  
          what      thing is it?      wood it is  
          What is it?      It is wood.
7. 소든지 물이든지 되는 대로 잡아 오너라  
     so-tenchi      mari-tenchi      toinan      tairo      chapa      onera  
     ox-whether be      horse-whether be      becoming      according to      seize      come  
     Get horses or bullocks just as you can.

## VERBAL NOUNS.

Verbal nouns are of two categories :—

(I) Those derived from the verb stem by adding *m* and *ki*. Nouns in *m* are regarded as abstract, like the English words *love*, *play*, etc., whereas those in *ki* are participial, equivalent to the English *loving*, *playing*, etc. Both forms are modified for case inflexion. The noun in *ki* retains its use and force as a verb in governing an object, and at times it is best rendered by an infinitive, especially with adjectives like *chyot'a* (good) *souipta* (easy) *eryepta* (difficult), etc. Its use in the Oppositive Case appears principally in connection with verbs modified by the conjunctive agglutinations *manan*, *te*, *tai*, *niaa*, as explained on page 100.

힘	ham	action	} From <i>hata</i> (I make).
하기	haki	acting	
봄	pom	sight	} From <i>pota</i> (I see).
보기	poki	seeing	

† N. B.—For the sake of euphony, the initial *i* of *ilta* (and its various modifications) is regularly dropped when the word to which it is appended as a suffix ends in an open vowel sound. This is especially the case with the nominative case ending in *i*.

바람	param	hope	} From <i>parata</i> (I hope).
바라기	paraki	hoping	
잠	cham	sleep	} From <i>chata</i> (I sleep).
자기	chaki	sleeping	
옴	om	arrival	} From <i>ota</i> (I come).
오기	oki	coming	
감	kam	departure	} From <i>kata</i> (I go).
가기	kaki	going	

(II) Those derived from Relative Participles by adding the suffix *choul*. This suffix, modified for the instrumental case into *choullo* and then best rendered by the preposition *for*, is found only with such verbs as *alta*, I know, *moronta*, I know not, *nekita*, I think, *chimchakhata*, I suppose, etc. At times—especially when found with the Future Participle,—*how* followed by the Infinitive conveys the nearest approximation to its use and meaning in English.

## EXERCISE XLII.

- 길      가기      어렵다      말      하기      쉽다  
kil      kaki      eryepta      mal      haki      souipta  
road      going      is difficult      speech      making      is easy  
The road is difficult to go.      It is easy to speak.
- 산      보기      도라      일      하기      더디다  
san      poki      chyot'a      il      haki      tetaita  
hill      seeing      is good      work      making      is slow  
The hill is pretty to look at.      The work is slow in being done.
- 집      도키는      도라마는      값시      빛싸다  
chip      chyok'inan      chyot'amanan      kapsi      pis-ssata  
house      as for goodness      is good but .      price      is dear  
The house, I admit, is good but the price is dear.
- 어제      밤에      잠      혼      잠      못      잤소  
echei      pamei      cham      han      cham      mot      chasso  
yesterday      in night      sleep      one      sleep      not      I slept  
I could not sleep at all last night.

## EXERCISE XLIII.

1. 일 한느줄 몰나 일 할줄 몰나  
 il hananchoul molla il halchoul molla  
 work making I know not work making I know not  
 I did not know he was engaged on the work. I do not know how to do the work

2. 글 쓸줄 아라 그 사름 도혼줄노 아라  
 keul sseulchoul ara keu saram chyoheunchoullo ara  
 letter writing know you? that man for good I know  
 Do you know how to write. I took him for a good man.

3. 그 배 너일 올줄노 녀시오  
 keu pai naiil olchoullo nekio  
 that boat tomorrow coming I think  
 I think the ship will come tomorrow.

4. 그리 될줄은 짐작 못 하였소  
 keuri toilchoureun chimchak mot hayesso  
 thus as for becoming suppose not I made  
 I never supposed that it would result in this way.

5. 그 지게꾼 왓단줄 몰나  
 keu chikeikoun oattenchoul molla  
 that packmen came I know not  
 I did not know that the pack coolie had come.

6. 그 게집 늙은줄노 아라소  
 keu kyeichip neulkeunchoullo arasso  
 that woman for old I know  
 I took her for an old woman.

7. 중놈 죽은줄 아라소  
 choung-nom choukeunchoul arasso  
 priest-fellow dead I know  
 I thought the priest had died.

8. 별노 도혼줄 모로겄소  
 pyello chyoheunchoul morokeisso  
 specially good I will not know  
 I do not think it particularly good.

In addition to those above mentioned, other Verbal Nouns are supplied by appending the suffixes **질** *chil* and **노릇** *norat*, signifying respectively *action* and *profession or business*, to the root forms of certain nouns, as seen in the following examples.

## EXERCISE XLIV.

1.      **도적질**      **한다**                      **역적질**      **한다**  
          tochek-chil      hanta                      yekchek-chil      hanta  
          thief-action      I make                      rebel-action      I make  
                                  I steal.    I rebel.
2.      **걸레질**      **한다**                      **솔질**      **한다**  
          kellei-chil      hanta                      sol-chil      hanta  
          duster-action      I make                      brush-action      I make  
                                  I dust.    I brush.
3.      **바늘질**      **한다**                      **부치질**      **한다**  
          pana-chil      hanta                      pouch'ai-chil      hanta  
          needle-action      I make                      fan-action      I make  
                                  I sew.    I fan.
4.      **아모**      **노릇**      **도**      **할**      **것**      **업소**  
          amo      norat      to      hal      ket      epso  
          any      business      even      making      thing      is not  
                                  There is no profession at all open to me.
5.      **사공노릇**      **오래**      **하엿소**  
          sakoung-norat      orai      hayesso  
          sailor-business      long      I made  
                                  I have long been a sailor.
6.      **포수노릇**      **하고**      **군사노릇**      **도**      **하엿소**  
          p'csyon-norat      hako      kounsa-norat      to      hayesso  
          hunter-business      and      soldier-business      also      I made  
                                  I have been both hunter and soldier.

## ADVERBS DERIVED FROM VERBS AND ADJECTIVES.

Adverbs derived from Verbs and Adjectives are usually formed by substituting *kei* for *ta* (or *k'ei* for *t'a*) final of the Present Tense of the Ordinary Conjugation:—

오게	okei	from	온다	onta,	I come.
가게	kakei	„	간다	kanta,	I go.
열게	yelkei	„	열다	yelta,	I open.
도게	hyok'ei	„	도라	chyot'a	I am good.

These Adverbs are generally followed by such verbs as *huta*, I make, or *toita*, I become, and are causative in sense, equivalent to the English *so as to*, *so that*, *in order that*, with the use and force of a Future Infinitive. Those derived from Adjectives very frequently end in *i*, (or *hi* where the root is marked by an aspirate).

## EXERCISE XLV.

- 문 열게 하여라      못 하게 하여라  
 moun    yelkei    hayera      mot    hakei    hayera  
 door   so as to open   make      not   so as to make   make  
 Make the door to open.      See that he does not do that.
- 잘 하게 하여라      음식 달게 되었소  
 chal    hakei    hayera      eumsik    talkei    toiyesso  
 well   so as to do   make      food   so as to be sweet has become  
 See that you do this well.      The food has been sweetened.
- 밥 입에 맛게 되었소  
 pap    ipei    matkei    toiyesso  
 rice   to mouth   so as to meet   has become  
 The rice has been cooked to suit my taste.
- 술 도게 하여 너히라  
 syoul    chyok'ei    haye    nehera  
 wine   so as to be good having made   place  
 Make the wine good and store it away.

## EXERCISE XLVI.

1. 돈 몁시 앓기 오  
 ton mopsi atkio  
 money bad cherishes  
 He is stingy with his money.
2. 돈 만 중히 녀키 오  
 ton man chyounghi nekio  
 money only heavily he thinks  
 He cares for nothing but money.
3. 우물 깊히 파라  
 oumoul kiphī p'ara  
 well deeply dig  
 Dig the well deep.
4. 이 패물 곱게 두어라  
 i p'aimoul kopkei touera  
 this curio neatly place  
 Put this curio carefully away.
5. 그 사람을 불상이 녀키 오  
 keu sarameul poulsyangi nekio  
 that man piteously he thinks  
 He pities that man.
6. 그 계집을 도히 녀키 오  
 keu kyeichipeul chyohi nekio  
 that woman good he thinks  
 He is fond of that woman.
7. 그 계집을 도화 훈다  
 keu kyeichipeul chyohoa \* hanta  
 that woman good he makes  
 He is fond of that woman.

\* *chyohoa* is a peculiar Verbal Participle derived from *chyot'a* I am good, occurring only in the phrase *chyohoa-hanta* meaning "I love".



## CAUSATIVE AND PASSIVE VERBS.

Instead of Active and Passive Voices, the Corean language possesses a convenient system of word construction producing a causative meaning and hence aptly termed "causative" construction. It consists in the insertion of the vowel sounds *i*, *hi* and *ou* according to the requirements of Corean euphony, before *ta* final of the verb stem as seen in the Present Tense of the Ordinary Conjugation. The meaning of the verb alone is changed, and the conjugation remains unaffected, the whole being treated as an independent verb. Active verbs are thus rendered passive in sense and vice versa. Thus *makta* (I hinder) becomes *makhita* (I cause to hinder, I am hindered); *choukta* (I die) becomes *ckoukita* (I cause to die, I kill); *kkaita* (I am awake) becomes *kkaiouta* (I cause to wake, I awaken). Such at least is the general principle pervading the language but in many words an allied active sense is produced adding to the expressiveness of the Corean vocabulary. Thus *mekta* (I eat) passes into *mekita* (I cause to eat, I feed); *t'ata* (I ride) into *t'ahita* (I cause to ride, I mount). A great class of verbs possessing this "causative" formation, have their verb stem ending in *l* and with such words Corean euphony requires *ni* to be inserted between the stem and *ta* final of the Present Tense. Thus *salta* (I live) becomes *sal-nita*, read *sallita* (I cause to live, I save life); *molta* (I drive) becomes *mol-nita*, read *mollita* (I am driven).

## EXERCISE XLVII.

1.            물        보리        좀        먹여라  
              mal        pori        chom        mekyera  
              horse        barley        a little        feed  
                                  Give the pony a little barley to eat.
2.            도적놈        목        베여        죽였소  
              tocheknom        mok        peiye        choukyesso  
              thief        neck        having cut        he killed  
                                  He beheaded the thief.
3.            물        안장        지워라        나        어디        가겠다  
              mal        anchang        chiouera        na        etai        kakeitta  
              horse        saddle        load        I        where        will go  
                                  Saddle the pony—I am going out.
4.            강에        얼음        다        녹였소  
              kangai        ereum        ta        nokyesso  
              in river        ice        all        was melted  
                                  The ice in the river has all melted.

EXERCISE XLVII (continued).

5. 나를 너 일 아침 일찍이 저 워라  
nareul nail ach'am ilcheuki kkaiouera  
me tomorrow morning early waken  
Waken me early tomorrow morning.
6. 잘 못 하였소 살너 주시오  
chal mot hayesso sallye-chousio  
well not I have made saved life give please  
I have done wrong; pray forgive me.
7. 동산에 되 아지 모라 내여라  
tongsanei toiachi mora naiyera  
from garden pig driven expel  
Drive the pigs out of the garden.
8. 되 아지 다 몰너 나갔소  
toiachi ta mollye nakasso  
pig all been driven have gone out  
The pigs have all been driven out.

MISCELLANEOUS IDIOMATIC USES OF THE VERB.

- (1) The Relative Participles, Present, Past and Future, are frequently found used idiomatically with the suffixes **되 로** *tairo*, **만큼** *mank'eum*, etc., with a sense equivalent to the English *as is the custom*, *as is proper*, *as you like*, etc.
- (2) One of the commonest idioms of the Korean language is that which consists in appending to the Present and Future Relative Participles of the verb suffixes expressive of various forms of action, possibility, probability etc. Of these forms some of the most important are here given for convenience of reference, appended *exempli gratia* to the common verb *hata*, though they may of course be used with any other verb.

하느듯 하다	hanan-teut-hata	{	I am probably doing, etc.
하느듯 하다	hanan-tat-hata		
할듯 하다	hal-teut-hata	{	I will probably do, etc.
할듯 하다	hal-tat-hata		
할만 하다	hal-man-hata		I am capable of doing, etc.
할번 하다	hal-pen-hata		I am on the point of doing, etc.
하느레 하다	hanan-ch'yei-hata		I am pretending to do, etc.

할레하다	hal-ch'yei-hata	I will pretend to do, etc.
할뿐이다	hal-ppoun-ilta	It is merely this he is doing.
하느디	hanan-tai	Since I am making.
할디	hal-tai	Since I will make.
하느때	hanan-ttai	Time of doing (present).
할때	hal-ttai	Time or period of doing, (future).
할새	hal-sai	
할제	hal-chai	
할적	hal-chek	The position, duty or power to do.
하느터	hanan-t'e	
할터	hal-t'e	

Many of these suffixes likewise occur with the Past Relative Participle, but their use and meaning can easily be seen from the above given examples of their use with the Present and Future Participles.

- (3) In addition to the use of the gerundive in *rya* or *rye* (see page 127) to express intention, two new combinations are formed by adding *kochya-hata* (or *kochye-hata*) and *kosipouta* to the verb stem. Thus with the verb *hata* for an example again, we get —

하고자하다	ha-kochyahata	I intend to do, etc.
고쳐하다	ha-kochyehata	I propose to do, etc.
고시부다	ha-kosipouta	I desire to do, I would like to do, etc.

- (4) The suffix *mcheuk hata* expresses the meaning of *it is pleasant, worthy, capable or possible* and is joined to the Verbal Participle by a connecting vowel *a* or *e* according to the requirements of euphony. (N. B.—*Chak* is found in use at times for *cheuk*).

하얌즉하다	haya-mcheuk hata	It is pleasant to do.
하염즉하다	haye-mcheuk hata	
보얌즉하다	poa-mcheuk hata	It is pleasant to see.
먹얌즉하다	meke-mcheuk hata	It is pleasant to eat.



## EXERCISE XLVIII.

1.      **삭돈 남 주는 디로 주어라**  
sakton    nam    chounan    tairo    chouera  
wages    others    giving    according to    give  
Pay the same wages as others give.
  
2.      **삭돈 주던 디로 주어라**  
sakton    chouten    tairo    chouera  
wages    given    according to    give  
Give the regular wages.
  
3.      **삭돈 줄 디로 주어라**  
sakton    choul    tairo    chouera  
wages    about to give    according to    give  
Give the proper wages.
  
4.      **삭돈 줄 만큼 주어라**  
sakton    choul    mank'eum    chouera  
wages    about to give    size    give  
Give the proper rate of wages.
  
5.      **전에 하던 디로 하여라**  
chyenei    haten    tairo    hayera  
before    made    according to    make  
Do as you did before.
  
6.      **약 어제 먹던 디로 먹어라**  
yak    echei    mekten    tairo    mekera  
medicine    yesterday    eaten    according to    eat  
Take the medicine as you did yesterday.
  
7.      **길 가는 디로 가거라**  
kil    kanan    tairo    kakera  
road    going    according to    go  
Go as far as you like.

## EXERCISE XLIX.

1. 목수 불너 일 식일 디로 식여라  
 moksyou poulle il sikil tairo sikyera  
 carpenter call work about to order according to order  
 Call the carpenter and tell him to do what you like.

2. 돈 쓰는 디로 써라  
 ton sseunan tairo ssera  
 money using according to use  
 Use the money as required.

3. 돈 쓸 디로 쓰오  
 ton sseul tairo sseno  
 money about to use according to use  
 Use the money as you like.

4. 돈 네 쓸 만큼 가져 가거라  
 ton ne sseul mank'eum kachye-kakara  
 money you about to use size taken-go  
 Take away whatever money you want.

5. 되논 디로 아모리커나 하여라  
 toinan tairo amorik'ena hayera  
 becoming according to any way whatever make  
 Do it any way that it can be done.

6. 제 오마 हुदा or 제 오마고 हुदा  
 chei oma hanta chei omako hanta  
 himself will come he says himself will come he says  
 He says he will come himself.

7. 미장이 हु던 일을 리일 팔역 हु마고 हु더라  
 michyangi haten ireul naiil p'iryek hamako hatara  
 mason made work to-morrow finish will make he said  
 The mason said he would finish the work he was doing, tomorrow.

## ADVERBS.

In addition to the Adverbs derived from Verbs and Adjectives, referred to on page 140, the Corean language also possesses a large number of Adverbs proper, which in common with the others qualify and precede the Verb or Adjective, and are not subject to inflexion, except occasionally when two ideas are placed in contrast by means of the Oppositive Case suffix in *eun*, *an*, etc. A few Adverbs appear with the Locative or Instrumental case endings in *ei*, *eisye*, *euro*, *ro*, etc, but the sense is purely adverbial and all signification of case inflexion is practically absent from the mind of the speaker. Some of the more common Adverbs of time, place, manner, degree, etc. are here appended for convenience of reference:—

### (1) TIME.

아까	akka *	Just now.
아직	achik	As yet.
아조	acho	Entirely.
이미	imeui	Already.
일찍	ilcheuk	Early.
잇다가	ittaka *	By and by.
오래	orai	Long time.
오래지 아냐	oraichianya	In a short time.
오래	orei	In this year.
항상	hangsyang	Always.
후에	houei	Afterwards
각금	kakkeum	Continually
곧	kot	Directly.
못 좀	match'am	} Finally.
못 좀 내	match'amnai	

\* These two Adverbs are only used with reference to past and future hours on the day of speaking, not to preceding and subsequent days.

미리	miri	Beforehand.
몬져	monchye	Formerly.
늦게	neutkei	Late.
발서	palsye	Already.
시방	sipang	At present.
수이	soui	Soon.
다음	taeum	Next.
다시	tasi	Again.
도라	tora	{ Back again.
도로	toro	
잠깐	chamkkan	Moment.
자조	chacho	Often.
접대	chyeptai	The other day.
전에	chyenei	Before.
즉시	cheuksi	Instantly.
지금	chikeum	Now.

For special adverbs referring to the day, the month, the year, etc., see pp 54, 55. A few others are here appended—

아침에	ach'amei	In the early morning.
이튿날	it'eunnal	Next day.
나중	nachai	At noon.
낮후에	nathouei	{ In the afternoon.
오후에	ohouei	
밤에	pamei	At night.
새벽에	saipyekai	At day break.
식전에	sikchyenei	In the forenoon.



(2) *PLACE.*

안 회	anheui	{ Inside.
안 호 로	anheuro	
압 회	apheui	{ In front.
압 호 로	apheuro	
아 래	arai	Below.
어 뒤	etai	{ Where?
어 뒤 로	etairo	
어 뒤 서	etaisye	
여 기	yekeui (stationary)	{ Here.
이 리	iri (motion)	
외 에	oiei	Outside.
우 에	ouei	Above.
갓 개	katkai	Near.
거 기	kekeui	There.
건 너	kenne	Across.
마 조	macho	Vis-a-vis, face to face.
멀 니	melli	Far.
너 머	neme	Across.
밖 기	patkeui	Outside.
버 금	pekeum	Secondly.
속 에	sokei	Inside.
더 기	chyekeui (stationary)	{ There.
더 리	chyeri (motion)	
뒤 에	touiei	Behind.

## (3) MANNER.

아마	ama	Probably.
아모라케	amorak'ei	{ In any way whatever.
아모리케나	amorik'ena	
억지로	ekchiro	Forcibly.
얼른	elleun	{ Quickly.
어서	esye	
엇지	etchi	{ How.
엇더케	ettek'ei	
임의로	imeuiro	Freely.
이리	iri	{ In this manner.
이러케	irek'ei	
왜	ouei.	Why?
우연이	ouyeni	By chance.
함께	hamkkeui	{ Together.
함가지로	hankachiro	
한꺼번에	hankepei	At once.
같은	kamani	Quietly.
같이	katch'i	Similarly.
그러케	keurek'ei	{ Thus.
그러	keuri	
반드시	pantasi	Assuredly.
빠르	patpi	Quickly.
특별	pyello	Specially.
본디	pontai	Originally.
속히	syokhi	Speedily.

스스로	seusaro	Naturally.
도모지	tomochi	Altogether.
즈세히	chasyeihi	Carefully.
천천이	ch'yench'yeni	Slowly.
잘	chal	Well.
자연이	chayeni	Naturally.
전에	chyenei	Formerly.
절로	chyello	Instinctively.
츄로	ch'ameuro	} Truly.
츄실로	chinsillo	
츄츄	ch'ach'a	} By degrees.
덤덤	chyem chyem	
	(4) <i>DEGREE.</i>	
가장	kachang	} Exceedingly.
과히	koahi	
만	man	Only.
미우	maiou	Very.
만히	manhi	Many.
모도	moto	Altogether.
너머	neme	} Too (much).
너무	nemou	
너스룩	sarok	} More.
더욱	teok	
도룩	torok	
도룩	t'orok	
조	chom	} Little.
조곰	chokom	

## (5) NEGATION AND AFFIRMATION.

안	an	} No.
아니	ani	
못	mot	
예	yei	} Yes.
올라	olt'a	
올세다	olsyeita	
그러타	keuret'a	Yes (it is so).
그러치안라	keurech'iant'a	} No (it is not so).
그러치안소	keurech'ianso	

*An*, *ani* and *mot* are the regular verbal negatives (see page 131). *An*, *ani* express mere negation, but *mot* in addition to negation expresses *inability*. *Yei* is the usual affirmative for *yes*; *olt'a* is properly a Korean verb *it is correct, right*, etc.—*olsyeita* being its polite or honorific form. *Keuret'a* is a verbal construction derived from *keure* (thus); *keurech'iant'a* is the negative combination (see page 135), and is modified into *Keurech'ianso* as the polite or honorific form.

## POSTPOSITIONS.

In addition to the various inflexions of the Noun to indicate case relation, the Korean language possesses a series of words performing functions similar to Prepositions in European languages. In Korean however they appear after the Noun or Pronoun they govern and hence are properly designated Postpositions. They do not necessarily modify the Noun they govern as regards case, with the exception of a very few Postpositions which are found associated with certain case agglutinations. As a general rule the Postposition may be treated as an Adverb in its use—the Noun remaining uninflected as in the root.

Some of the more common Postpositions are here appended:—

안테	ant'ei	To : by ;	(substitute for dative).
인하야	inhaya	Because of	(governs instrumental or accusative).
위하야	oui haya	For the sake of	(governs accusative).

까지	kkachi	Until.	
부터	pent'e	From	(governs instrumental or ablative).
보다	pota	} Than	(used in comparison of adjectives).
보덤	potem		
대신	taisin	Instead of	
대려	tarye	To	(substitute for dative).
더 보러	tepoure	With.	

## CONJUNCTIONS.

The Conjunction proper appears in Corean as part of the regular verb modification for conjugation—see pages 101, 102. But a few words are likewise used independently, connecting or introducing the clauses of a sentence,—chiefly however in the written and but seldom in the spoken language. The more common of these independent Conjunctions are :—

아직	achik	Yet.
오직	ochik	But.
오히려	ohirye	Still.
한글며	hameulmye	Further.
혹	hok	Perhaps.
그러나	keurena	Nevertheless.
만일	manil	If.
비록	pirok	Although.
또	tto	} Further.
또한	ttehan	

The conjunction *and* is variously rendered :—

(1) Between nouns, by *oa* when the noun to which it is subjoined as a suffix ends in an open vowel sound, and by *koa* for a closed consonant. *Hako* may be used equally for an open vowel or closed consonant sound.

(II) With verbs and adjectives, *and* is formed by *ko* substituted for the *ta* final of the Present Tense in the Ordinary Conjugation.

## EXERCISE L.

1. 차 와 찻종 다 있느냐  
 ch'a oa ch'atchyong ta innanya  
 tea and tea-cup all are?  
 Have you got tea and teacups ready?
2. 예 술 과 술잔 또 있소  
 yei syoul koa syoul-chan tto isso  
 yes wine and wine-cups also are  
 Yes; and also wine and wine glasses.
3. 이 러케 티접을 하시니 고맙소  
 irek'ei taichyepeul hasini komapso  
 thus entertainment make-because thanks  
 Thanks for your kind reception.
4. 소 와 말꺼리 다 시러라  
 so oa malkkei ta sirera  
 bull and on pony all load  
 Load both the bullocks and the horses.
5. 붓 과 죠히 다 사 왔소  
 pout koa chyoheui ta sa oasso  
 pen and paper all buy come  
 I have bought both pens and paper.
6. 더 사람 하고 나 하고 궂치 가겠다  
 chye saram hako na hako katch'i kakeitta  
 that man and I and together will go  
 He and I will go together.
7. 술 붓고 차 가져오너라  
 syoul pout-ko ch'a kachye-onera  
 wine pour-and tea bring-come  
 Pour out the wine and bring the tea.

## EXERCISE L (continued).

8.      **오늘은 공부하고 너일은 구경가오**  
          onareun      kongpou-ha-ko      naiireun      koukyeng-kao  
          as for today      study-make-and      as for tomorrow      picnic-go  
          Study today and go for a picnic tomorrow.
9.      **그 강 미우 넓고 깊다**  
          keu      kang      maiou      nelp-ko      kipta  
          that      river      very      broad-and      is deep  
          That river is very broad and deep.
10.      **비 오고 일기多好면 풍년 이오**  
          pi      o-ko      ilkeui      chyoheumyen      p'oung-nyen \* io  
          rain come-and weather      if be good      plenty-year is  
          With rain and good weather there will be full crops.

## INDIRECT SPEECH.

## (ORATIO OBLIQUA)

To the student, no part of the Corean language presents greater difficulty than the correct rendering of the connecting particle required in indirect speech with the verb *hanta* (*mal hanta*) I speak, etc. The rule is that the subordinate noun clause is regularly constructed in the Ordinary Conjugation, ending in *ta ra*, etc; the euphonic and enclitic particle *ko* (which otherwise possesses no independent meaning or use) is then added as a suffix to the verb closing this noun clause; and finally comes *hanta* (I speak or say) completing the sentence. Besides *ko* as the enclitic connective, *hako* is also employed for the same purpose, but much less frequently. In continuous colloquial speech, instead of actually inserting the verb *hanta*, I speak, *ko* or *hako* may be used alone, as they are sufficient to indicate the part of the phrase or sentence in the *oratio obliqua*, and may be translated accordingly *I say that*, *he says that*, etc. These enclitics *ko* or *hako* must be carefully distinguished from the two copulative conjunctions *ko* and *hako* used for *and*. *Ko* and *hako* followed by the verb *hanta* (I speak) serve to mark the end of the clause in the *oratio obliqua*, and in meaning correspond with our English conjunction *that*—either expressed or understood—with the verbs *to say*, *tell*, *speak*, etc.

\* From two Chinese derivatives meaning *plenty* and *year*.

## EXERCISE LI.

1.           제가       오마       훈다  
             cheika       oma       hanta  
             self       will come       he says  
He says he will come or He promises to come.
2.           제가       오마고       훈다  
             cheika       oma-ko       hanta  
             self       will-come       he says  
He says he will come.
3.           제가       오겟다고       훈다  
             cheika       okeitta-ko       hanta  
             self       will come       he says  
He says he will come.
4.           제가       오려고       훈다  
             cheika       orye-ko       hanta  
             self       intends to come       he says  
He says he intends to come.
5.           제가       그       때       왔다고       훈다  
             cheika       keu       ttai       oatta-ko       hanta  
             self       that       time       came       he says  
He says he came at that time.
6.           돈       주겟다고       훈다  
             ton       choukeitta-ko       hanta  
             money       will give       he says  
He says he will give the money.
7.           빚       너일       갓흐마고       훈다  
             pit       naiil       kapheumako       hanta  
             debt       tomorrow       will pay       he says  
He says he will pay the debt tomorrow.
8.           어제       집에       갔다왔다고       훈다  
             echei       chipei       katta-oattako       hanta  
             yesterday       to house       went-came       he says  
He says he went home yesterday.



## EXERCISE LII.

1.      **나는  도라고  중덕  나는  슬라**  
           nenan      chyot'ako      hatai      nanan      seult'a  
           as for you      good is      though say as for me      refuse  
                           Though you say it is good I do not want it.
2.      **나는  올치마는  다른  이는  다  그라다고  훈다**  
           nanan      olch'imanan      tarani-nan      ta      keuratako      hanta  
           as for me      am right but      as for others      all      am wrong      say  
                           I am right but every body else says I am wrong.
3.      **내  집에  있다고  놈의게  말  하지  마라**  
           nai      chipai      ittako      nameuikēi      mal      hachi      mara  
           I      in house      am      to otheas      speech      to make      arvid  
                           Don't tell any one that I am at home.
4.      **오늘은  겨를이  업스니  너  일오라고  하여라**  
           onareun      kyereuri      epsani      naiil      orako \*      hayera  
           as for today      leisure      as is not      tomorrow to come      say  
                           I have no time today: tell him to come tomorrow.
5.      **어제  병이  있어서  못  왔다고  훈다**  
           echei      pyengi      issesye      mot      oattako      hanta  
           yesterday      sickness      been      not      have come      says  
                           He says he could not come as he was sick yesterday.
6.      **의원  말이  약  먹으면  낫겟다고  훈다**  
           euionen      mari      yak      mekcumyen      natkeittako      hanta  
           doctor's      speech      medicine      if eat      will recover      says  
                           The doctor says he will get well if he will take the medicine.
7.      **그  일을  우에  알외여  보아야  알겟다고  훈다**  
           ken      ireul      ouei      aroiye      poaya      alkeittako      hanta  
           that affair above i.e. the King reported      if only see      will know      says  
                           He says he will only know by memorializing the King.
8.      **그리  못  하면  큰  낭패  되겟다고  훈다**  
           keuri      mot      lemyun      k'eun      nangp'ai      toikeittako      hanta  
           thus      not      if make      great      disaster      will become      says  
                           He says there will be serious loss unless he can act thus.

\* *Orako* is derived from the gerundive in *ra* (or *re*) with *ko* as the enclitic connective with *hanta*, I say.

## EXERCISE LIII.

1. 제 이루신네 알는다고 의원 보라 갔소  
 chei erousinei alleunta-ko euioen pora kasso  
 oneself father is sick-(says) doctor to see has gone  
 He says his father is sick and he has gone to see the doctor.

2. 손님 왔다고 술 사라 갔소  
 sonnim oatta-ko syoul sara kasso  
 guest has come-(says) wine to buy has gone  
 He says guests have come and he has gone to buy wine.

3. 병 낫치겟다고 본 국으로 도라갔소  
 pyeng kotch'ikeitta-ko pon koukeuro torakasso  
 sickness he will cure-(says) native to country has returned  
 He says he will cure his illness and has returned to his country.

4. 짐 다 보내엿다고 내게 편지 하였소  
 chim ta ponaiyetta-ko naikei p'yenchi hayesso  
 load all has sent-(says) to me letter has made  
 He has written to say that he sent all the baggage.

5. 가서 풀나고 하여보아라  
 kasye p'alla-ko haye-poara \*  
 having gone to sell-(enclitic) having made-see  
 Go and see if he will sell.

6. 내 그리 하더라고 남의게 말 마라  
 nai keuri hatera-ko nameuikei mal mara  
 I thus said-(says) to others speech avoid  
 Do not tell any one that I said so.

7. 네 말 대로 하면 되겟다고 한다  
 nei mal tairo hamyen chyok'eitta-ko hanta  
 your speech according to if he does it will be good he says  
 He says it will be all right if he acts as you say.

8. 이 그릇 쓰기 도와고 더 사오라고 한다  
 i keurat sseuki chyt'a-ko te sa-ora-ko hanta  
 this basin using is good-(says) more buy-to-come- says  
 He says the basin is useful and bids you buy some more.

\* haye-pota means to try; ko preceding haye is euphonic and palla the gerundive.

## THE DOUBLE IMPERATIVE.

While *ko*, the enclitic connective, can appear even without *hanta* (I say, speak, etc.), and thus marks the close of the part of the phrase or sentence containing the indirect speech, *ko* itself, when preceded by a gerund of a verb and followed by the imperative *hayera* (say etc.), is likewise dropped, and by elision and contraction a new combination is formed in *aira*. Thus *ora-ko hayera* becomes *ora-hayera* (to come-say), which again is further modified into *or-aira*, with a double imperative sense meaning—tell him to come, order him to come, etc.

## EXERCISE LIV.

1.      보 흥 군      너 일      일 즉 이      오 래 라  
          pohaingkoun      naiil      ilcheuki      oraira  
          courier      tomorrow      early      tell to come  
          Tell the courier to come early tomorrow.
  
2.      모 군 군      일      부 즈 런 이      하 래 라  
          mokounkoun      il      pouchareni      haraira  
          coolies      work      diligently      tell to make  
          Tell the coolies to be diligent.
  
3.      교 군 군      술      좀      먹 으 래 라  
          kyokounkoun      syoul      chom      mekeuraira  
          chair coolies      wine      little      tell to eat  
          Tell the chair bearers to drink a little wine.
  
4.      얼 는 밥      지 으 래 라      내 가      어 디      가 겠 다  
          elleun      pap      chieuraira      naika      etai      kakeitta  
          quickly      rice      tell to cook      I      somewhere      will go  
          Tell him to get dinner ready soon; I am going out.
  
5.      하 인      드 러      방      정 히      쓸 내 라  
          hain      tarye \*      pang      chyenghi      sseullaira \*  
          servant      to (postpos.)      room      cleanly      tell to sweep  
          Tell the servant to sweep the room clean.

\* *sseullaira* from *sseulla* the gerund of *sseulta*, (see gerundive page 124).

**ADDITIONAL  
EXERCISES.**

## EXERCISE 1.

1.

우물 이      미 우      김 소  
 oumouri      maion      kipso  
 well      very      deep  
 The well is very deep.

2.

엇 더 케      몬 돌 겿 소  
 ettek'ei      mantalkeisso  
 how      will make  
 How do you want it made?

3.

잘      되 기 를      보 라 오  
 chal      toikiral      parao  
 well      becoming      I expect  
 I expect it well made.

4.

이      것      무 어 서      쓰 겿 소  
 i      ket      mousesai      sseukeisso  
 this      thing      for what      will use  
 What do you use this for?

5.

얼 마 나      구 호 오  
 elmana      kouhao  
 how many      desire  
 How many do you want?

6.

조 곱      만      달 나 호 오  
 chokom      man      tallahao  
 little      only      demand  
 I only want a little.

7.

식 이 는      터 로      하 여 라  
 sikinan      tairo      hayera  
 ordering      according      make  
 Do as you are told.

8.

다 른      터      쓸 터      업 소  
 taran      tai      sseultai      epso  
 another      place      use      is not  
 It is of no other use.

## EXERCISE 1 (continued).

9.                    **왜       늦게       왔느냐**  
                      ouei       neutkei       oannanya  
                      why       late       have come  
                                  Why are you late.
10.                   **오늘은       별로       늦지 않다**  
                      onareun       pyello       neutchiant'a  
                      to-day       particularly       late not is  
                                  I am not very late to-day.
11.                   **이       말       처음으로       들었소**  
                      i       mal       ch'eeumeuro       teureosso  
                      this       speech       for first time       I heard  
                                  I heard this for the first time.
12.                   **다       한       모양이오**  
                      ta       han       moyangio  
                      all       one       kind is  
                                  They are all of one kind.
13.                   **자리를       크게       잡지       말아**  
                      charireul       k'eukei       chapchi       malla  
                      mat       largely       to seize       avoid  
                                  Don't take up so much space.
14.                   **이       방       너무       좁다**  
                      i       pang       neme       chyopta  
                      this       room       too       small  
                                  The room is too small.
15.                   **나는       어디       앉으라       하오**  
                      nanan       etai       ancheura       hao  
                      as for me       where       to sit       make  
                                  Where am I to sit?
16.                   **이런       것       내가       구하는       거시오**  
                      iren       ket       naika       kouhanan       kesio  
                      this       thing       I       seeking       article is  
                                  This is what I want.

## EXERCISE 2

1. 이 거시 그 것 과 같지 않다  
 i kesi keu ket koa katchiant'a  
 this thing that thing with not alike

These two things are different.

2. 여기 아모 것 도 업소  
 yekeui amo ket to epso  
 here any thing ever not is

There is nothing here whatever.

3. 힘 써 하여 보아라  
 him sse haye poara  
 strength use make see

Try your utmost and see.

4. 말 잘 가르치겟소  
 mal chal karach'ikeisso  
 speech well will teach

I will teach you to speak well.

5. 밭회 풀 먹여라  
 pathuei p'oul maiyera  
 field's weeds weed

Weed the field.

6. 동산에 나무 심어라  
 tongsanei namou simera  
 garden wood sow

Plant trees in the garden.

7. 마당을 정히 쓰러라  
 matangeul chyenghi sseurera  
 compound clean sweep

Sweep the court clean.

8. 돈 좀 꾸여 주오  
 ton chom kkouye chouo  
 money little having lent give

Lend me a little money.

## EXERCISE 2 (continued).

9.                    근심            중에            잇소  
keunsim            chyoungi            isso  
anxiety            in midst            is  
I am in trouble.
10.                    알온레            말고  
aronch'yei            malko  
interfering            avoid  
Don't interfere.
11.                    내게            관계치안타  
naikei            koankyeich'iant'a  
to me            no concern is  
It does not matter to me.
12.                    그            사름은            부자            요  
keu            sarameun \*            pouchya            yo  
that            man            rich            is  
He is a rich man.
13.                    이            말을            믿지            말고  
i            mareul            mitchi            malko  
this            speech            to trust            avoid  
Don't believe that talk.
14.                    길            막우            넓다  
kil            maiou            nelpta  
road            very            broad is  
The road is very broad.
15.                    덕이            아들이            몇쳐오  
taiki            atari            myetch'io  
sir            sons            how many are  
How many children have you?
16.                    아들            둘            과            딸            하나            두엇소  
atal            toul            koa            ttal            hana            touesso  
sons            two            and            daughter            one            placed  
I have two sons and one daughter.

\* Oppositive case.



## EXERCISE 3.

1.

통에 물 부어라

t'ongei moul pouera  
in tub . water pour  
Pour water in the tub.

2.

일 아는 사람을 보내오

il anan saramaul ponaio  
work knowing man send  
Send somebody who knows the work.

3.

두 가지 연고 잇소

tou kachi yenko isso  
two kinds reason are  
There are two reasons for this.

4.

노끈 좀 묶여 주오

nokkeun chom maiye chouo  
string little tied give  
Tie this string a little.

5.

그 사람은 한 눈이 멀엇소

keu saramoun \* han nouni meresso  
that man one eye was blind  
That man is blind in one eye.

6.

화포 물이 날것소

hoap'o mouri nalkeisso  
coloured cloth water will fly  
This cloth will fade in washing.

7.

이 책 어디서 판각했소

i ch'aik etaisye p'ankakhao  
this book where print  
Where was this book printed?

8.

이 책 여기서 박엿소

i ch'aik yekeuisye pakyesso  
this book here was hammered  
This book was printed here.

\* Oppositive case.



## EXERCISE 4.

1. 소견 . 티로 하여라  
 sokyen . tairo hayera  
 experience according make  
 Act according to experience.

2. 미우 그릇 되엿소  
 maiou keurat toiyesso  
 very wrong has become  
 It is exceedingly wrong.

3. 능히 감당 하겠소  
 neunghi kamtang hakeisso  
 able responsible will make  
 I have full qualifications.

4. 오래 견디지 못 하겠다  
 orai kyentaichi mot hakeitta  
 long to endure not will make  
 I cannot endure it any longer.

5. 병이 좀 낫소  
 pyengi chom nasso  
 sickness little better  
 He is a little better.

6. 미우 이상한 일이오  
 maiou isyanghan irio  
 very strange work is  
 This is very strange.

7. 엇더케 생각 하오  
 ettek'ei saingkak hao  
 how think make  
 What do you think?

8. 각박히 굴지 말나  
 kakpakhi koulchi malla  
 rudely to behave avoid  
 Don't behave rudely.

## EXERCISE 4 (continued).

9.           우리     두리     함찌     함세다  
               ouri       touri      hamkkeui   hapsyeita  
               we        two       together   make  
                           Let us act together.
10.           갑슬     과히     주엇소  
               kapsal      koahi      chouesso  
               price      too many   has given  
                           He gave too much for it.
11.           좀     굽고     또     지저라  
               chom      koupko      tto      chichyera  
               little   boil and   also      fry  
                           Boil some and fry some.
12.           구으면     잘     먹겟다  
               koueumyen      chal      mekkeitta  
               if boil      well      will eat  
                           It will taste best boiled.
13.           뱀로     몬지     쓰러라  
               pouiro      monchi      sseurera  
               with brush   dust      wipe  
                           Wipe the dust off with a brush.
14.           더디     가면     일키     쉽다  
               tetai      kamyen      ilk'i      souipta  
               slow      if go      to lose   is easy  
                           If you are slow you will lose it.
15.           널판이     넓고     길다  
               nelp'ani      nelpko      kilta  
               board      broad and   long is  
                           The boards are broad and long.
16.           더기     마루     노하라  
               chyekeui      marou      nohara  
               there      flooring   place  
                           Put the flooring there.

## EXERCISE 5.

1.           올에       풍       년       드러소  
              orei       p'oung   nyen       teuresso  
              this year   plentiful   year       has entered  
              There are full crops this year.
2.           쌀       갑시       떨리질듯       하오  
              ssal       kapsi       ttere-chil-teut       hao  
              rice       price       fall probably       make  
              Rice will probably fall in price.
3.           백성이       걱정       업소  
              paiksyengi       kekchyeng       epsa  
              people       anxiety       not is  
              The people will not be anxious.
4.           전       년은       흉년       이지오  
              chyen       nyeneun       hyoungnyen       ichio  
              before       year       year of scarcity       is  
              Last year was a year of scarcity.
5.           제       독기로       제       발을       찍었소  
              chei       tokkeuiro       chei       pareul       chchikesso  
              his       axe       his       foot       has cut  
              He has brought this trouble on himself.
6.           동성       갓치       친하오  
              tongsaing       katch'i \*       ch'inhao  
              brothers       like       friendly  
              They are as friendly as brother.
7.           그       사람       말       힘부로       하오  
              keu       saram       mal       hampouro       hao  
              that       man       speech       recklessly       makes  
              That man speaks recklessly.
8.           남의       사정을       모른다  
              nameui       sachyengeul       moronta  
              others       affairs       knows not  
              He does not consider anybody.

## EXERCISE 5 (continued).

9. 제 일 만 생각 호오  
 chei il man saingkak hao  
 his work only think makes  
 He thinks only of himself.
10. 내 소견은 그러찬타  
 nai sokyeneun keure-ch'ant'a  
 my experience thus is not  
 My experience is different.
11. 더 구할 것 업소  
 te kouhal ket epso  
 more desiring thing not is  
 I want nothing more.
12. 예스론 일이오  
 yeisaron irio  
 ordinary work is  
 It is an ordinary affair.
13. 이 사이에 소동이 대단 호오  
 i saiei sotongi taitan hao  
 this period reports exceeding make  
 There are all kinds of reports now.
14. 난리 날가 렴녀 되오  
 nalli nalka ryemnye toio  
 war producing fear becomes  
 They are afraid there will be war.
15. 관원이 도망하엿소  
 koanoueni tomanghayesso  
 officials ran away  
 The officials have run away.
16. 역적 만히 낫소  
 yekchek manhi nasso  
 rebels many have produced  
 There were many rebels.

## EXERCISE 6.

1.      **비 암 이      잇 스 니      밧 비      가 오**  
           paiami            issani \*            patpi            kao  
           serpent            is            quickly            go  
                                  There is a snake ; go quickly.
2.                    **다 시      솜 혀      보 겿 소**  
                           tasi            salphye            pokeisso  
                           again having inquired    I will see  
                                  I will make further inquiries.
3.                    **별 노      분 별 홀      것      업 소**  
                           pyello            pounpyelhal            ket            epso  
                           other            distinguishing    thing            not is  
                                  There is no other means of distinction.
4.                    **달 니      홀      수 가      잇 소**  
                           talli            hal            souka            isso  
                           other            making            way            is  
                                  There is another way of doing it.
5.                    **이 런      것      또      잇 소**  
                           iren            ket            tto            isso  
                           this            thing            more            is  
                                  There are more of this kind.
6.                    **뜻 에      밋 우      합 흥 오**  
                           tteutei            maiou            haphao  
                           with feeling            very            corresponds  
                                  This suits my views.
7.                    **내 가      흥 양      그 러 케      알 앓 소**  
                           naika            hangsyang            keurek'ei            arasso  
                           I            always            thus            knew  
                                  I was always of this opinion.
8.                    **지 금 이 야      저 도 겿 소**  
                           chikeumiya            kkaitatkeisso  
                           now only            I will realise it  
                                  It is only now that I realise it.

\* Ni has the force of a semicolon ; see p. 63.

## EXERCISE 6 (continued).

9. 이 칼을 무뎌게 말아  
 i k'areul mouteuikai mara  
 this knife bluntly avoid  
 Con't blunt this knife.
10. 나는 벌의게 쏘였소  
 nanan pereuikai ssoyesso  
 as for me by bee have shot  
 I have been stung by a bee.
11. 옷 헐고 더럽다  
 ot helko terepta  
 clothes torn and dirty  
 My clothes are torn and dirty.
12. 빨라 입어라  
 ppara nipera  
 wash (them and) dress  
 Wash them and wear them.
13. 술 먹고 날마다 취하오  
 syoul mekko nal mata ch'youi hao  
 wine drink and day every drunk make  
 He drinks and gets drunk every day.
14. 취한 사람이 많다  
 ch'youihan sarami mant'a  
 drunk men many  
 There are many drunken men.
15. 미친 사람과 같다  
 mitch'in saram koa katta  
 mad men with same  
 They are like madmen.
16. 그릇 되였으니 다시 시작하오  
 keurat toiyeessini tasi sichak hao  
 wrongly have become again begin make  
 This is all wrong; try it again.



## EXERCISE 7.

1.

더기 가 섰거라  
 chykeui ka setkera \*  
 there go stand be  
 Go there and stand.

2.

이 옷 잘 기워라  
 i ot chal kiouera  
 these clothes well mend  
 Mend these clothes well.

3.

히 서 편에 잇소  
 hai sye p'yenei isso  
 sun west side is  
 The sun is in the west.

4.

제 죄를 항복 함오  
 chei choireul hangpok hao  
 his fault acknowledge make  
 He confesses his fault.

5.

길을 따르가지 못 함오  
 kireul ttarakachi mot hao  
 road to accompany not make  
 I cannot keep up with you.

6.

도모지 얼마나 되오  
 tomochi elmana toio  
 altogether how many become  
 How many are there altogether?

7.

모로겟소 헤 보아라  
 morokeisso hyei poara  
 I will not know count see  
 I do not know; count and see.

8.

너무 석어 쓰지 못 함오  
 nemou chyke sseuchi mot hao  
 too little to use not make  
 There is too little to be of any use.

\* Setkera se-itkera.

## EXERCISE 7 (continued).

9.                   절노       그리       되엿소  
                   chyello       keuri       toiyesso  
                   naturally       thus       become  
                                   It became so of itself.
10.                   넌니       튼긴       사름이오  
                   nelli       tankin       saramio  
                   broadly       travelling       men are  
                                   They are great travellers.
11.                   문       견이       만라  
                   moun       kyeni       mant'a  
                   hearing       seeing       many  
                                   They have had great experience.
12.                   두       사름은       상극이오  
                   tou       saramoun \*       syangkeukio  
                   two       men       adversaries are  
                                   These two men are enemies.
13.                   우리       니웃       사름이오  
                   ouri       niout       saramio  
                   we       neighbour       men are  
                                   We are neighbours.
14.                   진흙에       빠졌소  
                   chinheulkei †       ppachyesso  
                   mud       have fallen  
                                   I have fallen into the mud.
15.                   밭에       나물이       났소  
                   pathei       namouri       nasso  
                   in field       vegetables       have produced  
                                   The vegetables have come up.
16.                   물       데       편에       사오  
                   moul       chye       p'yenei †       sao  
                   water       that       side       lives  
                                   He lives on that side of the water.

\* Oppositive case.

† Locative case.

## EXERCISE 8.

1.        **더        사 람        죽 게        되 었 소**  
chye        saram        choukkei \*        toiyesso  
that        man        dying        has become  
That man is going to die.
  
2.        **우 리        집 에        쥐 가        만 라**  
ouri        chipei        chyouika        mant'a  
our        house        rats        are many  
Our house is overrun with rats.
  
3.        **아 직        어 른        못        되 었 소**  
ashik        eroun        mot        toiyesso  
as yet        man        not        become  
He is not yet of full age.
  
4.        **일 측        누 어        자 오**  
ilcheuk        noue        chao  
early        resting        sleep  
Go to bed early.
  
5.        **세        월        만        허 비        흥 었 소**  
seyei        ouel        man        hepi        hayesso  
year        month        only        waste        made  
He was only wasting time.
  
6.        **감 자 를        얻 을        수        업 소**  
kamcharal        eteul        sou        epso  
potatoes        obtaining        way        not is  
There are no means of getting potatoes.
  
7.        **흙 의 가        손        보 다        낫 소**  
homeuika        son        pota        nasso  
hoe        hand        compared        superior  
The hoe is handier.
  
8.        **얌 전 훈        부 인 이 오**  
yamchyenhan        pouinio  
charming        woman is  
She is a pretty woman.

## EXERCISE 8 (continued).

9.            **높히      거리      두어라**  
               nophi        kere        touera  
               highly      hang        place  
                          Hang it high up.
10.           **거리      들      딴      업소**  
               kere        toul        tai        epso  
               hang        placing    place      not is  
                          There is no place to hang it.
11.           **이      병을      잘      못치겠소**  
               i        pyengeul    chal        kotch'ikeisso  
               this    sickness    well        will cure  
                          Can you cure this sickness?
12.           **약      먹고      조심      잘      하오**  
               yak        meko        chyosyep    chal        hao  
               medicine    eat        recovery    well        make  
                          Take medicine and be careful.
13.           **말      잠깐      붙잡아라**  
               mal        chamkkan    poutchapara  
               horse    little        take hold of  
                          Hold the horse a little.
14.           **비      아래      잇소**  
               pai        arai        isso  
               ship    below        is  
                          It is down in the hold.
15.           **우리는      량식      업소**  
               ourinan    ryangsik    epso  
               as for us    supplies    not is  
                          We are out of food.
16.           **이      해는      누가      당      하오**  
               i        hainan    nouika    tang        hao  
               this    loss        who    responsible    make  
                          Who makes good this loss?

## EXERCISE 9.

1.                    책        쓰겠소  
                      ch'aik        sseukeisso  
                      books        will write  
                      Will you write a booh?
  
2.                    못        쓰겠소  
                      mot        sseukeisso  
                      not        will write  
                      I will not write (a book).
  
3.                    왜        그리        하오  
                      ouei        keuri        hao  
                      why        thus        make  
                                      Why so?
  
4.                    겨        룰        업소  
                      kyeral        epso  
                      leisure        not is  
                      I have no leisure.
  
5.                    볼        일이        만타  
                      pol        iri        mant'a  
                      about to look        work        many  
                      I have much business to attend to.
  
6.                    무슨        일이오  
                      mousam        irio  
                      what        work  
                      What kind of business?
  
7.                    장스        한다  
                      chyangsa        hanta  
                      trade        I make  
                      I am trading.
  
8.                    장스        변변치안소  
                      chyangsa        pyenpyench'ianso  
                      trade        good not is  
                      Trade is not good.

## EXERCISE 9 (continued).

9.

화륜선      아니      왔소  
 hoaryounsyeon      ani      oasso  
 fire-wheel-ship      not      has come  
 A steamer has not come.

10.

양      목이      빛싸  
 yang      moki      pis-ssa  
 foreign      cloth      dear is  
 Piece goods are dear.

11.

석      유      만히      드러왔소  
 syek      you      manhi      teureoasso  
 stone      oil      many      has entered  
 Has plenty of kerosene oil arrived?

12.

지금은      조금      만      왔소  
 chikeumeun      chokom      man      oasso  
 as for the present      little      only      has come  
 Only a little has come at present.

13.

그러면      엇더케      하오  
 keuremyen      ettek'ei      hao  
 if it is thus      how      makes it  
 What is then to be done?

14.

나는      모로겟소  
 nanan      morokeisso  
 I      will not know  
 I cannot tell.

15.

할      수가      업소  
 hal      souka      epso  
 about to make      plan      not is  
 There is nothing to be done.

16.

올라      그리      하자  
 olt'a      keuri      hacha  
 true      thus      make  
 Good; do so.

## EXERCISE 10.

1.           내가       서울       올라       간다  
               naika           Syeoul       olla       kanta  
               I               Seoul       ascend       go  
               I am going to Seoul.
  
2.           어느       때       가겠소  
               ena           ttai       kakeisso  
               what       time       will go  
               When will you go?
  
3.           지금       모로겠소  
               chikeum       morokeisso  
               now       I will not know  
               I cannot tell at present.
  
4.           일이       없으면       리일       가오  
               iri           epsamyen       nai-il       kao  
               work       if not is       to-morrow       I go  
               If nothing prevents me I'll go to-morrow.
  
5.           말       타겠소       보고       타겠소  
               mal           t'akeisso       pokyo       t'akeisso  
               horse       will ride       chair       will ride  
               Will you go by chair or on horseback?
  
6.           여기       좋은       말       있소  
               yekeui       chyoeun       mal       isso  
               here       good       horse       is  
               Are there good horses here?
  
7.           여기       있는       말       다       적은       거시오  
               yekeui       innan       mal       ta       chyekeun       kesio  
               here       being       horse       all       small       things are  
               The horses here are all small.
  
8.           말       삿내여       오너라  
               mal           saknaiye       onera  
               horse       wages take out       come  
               Hire a horse.

## EXERCISE 10 (continued).

9. 돈 얼마나 주겠소  
 ton elmana chonkeisso  
 money how much will you give  
 How much money will you give.
10. 다른 사람 얼마나 주오  
 taran saram elmana chouo  
 other man how much gives  
 How much do others give?
11. 한 마리의 다섯 냥씩  
 han mareui tan nyang sik  
 one horse five nyang each  
 Five nyang for each horse.
12. 내 하인 불러 오너라  
 nai hain poulle onera  
 my servants call come  
 Call my servants.
13. 말 짐 시러라  
 mal chim sirera  
 horse burden load  
 Load the horse.
14. 짐 만라 소게 시러라  
 chim mant'a sokei sirera  
 baggage many on ox load  
 There's much baggage ; load bulls.
15. 말 업소 소만 잇소  
 mal epso so man isso  
 horse is not ox only is  
 There are no horses ; only bulls.
16. 언제 도라 와 몰나  
 enchei tora oa molla  
 when back come not know  
 When do you return ? I cannot say.



## EXERCISE 11.

1.

**잘 있느냐**  
 chal innanya  
 well are  
 Are you well?

2.

**예 잘 있소**  
 yei chal isso  
 yes well I am  
 Yes; I am well.

3.

**밥 먹었느냐**  
 pap mekennanya  
 rice have eaten  
 Have you dined?

4.

**밥 아니 먹었소**  
 pap ani mekesso  
 rice not have eaten  
 I have not dined.

5.

**술만 먹어**  
 syoul man meke  
 wine only I eat  
 I only take wine.

6.

**담비 있느냐**  
 tampai innanya  
 tobacco is  
 Is there any tobacco?

7.

**담비 사 왔소**  
 tampai sa oasso  
 tobacco buy have come  
 I bought tobacco.

8.

**이 낭반 누구 덕이오**  
 i nyangpan noui taikio  
 this gentleman who house is  
 Who is this gentleman?

## EXERCISE 11 (continued).

9.           여기       있는       사람이오  
              yekeui       innan       saramio  
              here       being       man is  
              He belongs to this place.
10.           성 이       무엇시오  
              syengi       mouessio  
              name       what is  
              What is his name?
11.           방       서방       이오  
              Pang       syepang       io  
              Pang       Mr.       is  
              He is Mr. Pang.
12.           내       친고       요  
              nai       ch'inko       yo  
              my       friend       is  
              He is my friend.
13.           전에       아니       보았소  
              chyenei       ani       poasso  
              formerly       not       have seen  
              I never met him before.
14.           조히       가져       오너라  
              chyobeui       kachye       onera  
              paper       bring       come  
              Bring me paper.
15.           편지       쓰겟소  
              p'yenchi       sseukeisso  
              letter       I will write  
              I intend writing a letter.
16.           붓       아니       사       왔소  
              pout       ani       sa       oasso  
              pen       not       buy       come  
              I did not buy a pen.

## EXERCISE 12.

1.

대인 손님 왔소  
 tai-in sonnim oasso  
 great man guest has come  
 Visitors have come, sir.

2.

몇 분이 오셨느냐  
 myet pouni \* osennanya  
 how many gentlemen have come  
 How many gentlemen are there?

3.

세 분 이오 너 아느냐  
 sei poun io ne ananya  
 three gentlemen are you know  
 There are three. Do you know them?

4.

나 못 보아 아지 못 하오  
 na mot poa achi mot hao  
 I not seen to know not make  
 I know nothing of them whatever.

5.

교군 타고 왔느냐  
 kyokoun t'ako oannanya  
 chair-coolie ride and came  
 Have they come in chairs?

6.

다 말 타고 왔소  
 ta mal t'ako oasso  
 all pony ride and came  
 They all came on horseback.

7.

하인 있느냐  
 hain innanya  
 servant is  
 Have they any servant?

8.

기슈 명함 드렸소  
 kenisyou myengham teuryesso  
 flag-hand card presented  
 The attendant brought their cards.

\* Numerative of gentlemen.

## EXERCISE 12 (continued).

9.            내      친      훈      친구      요  
               nai      ch'inhan      ch'inko      yo  
               my      friendly      friend      is  
                                  They are my good friends.
10.            사랑에      댜서      드려라  
               sarangei      moisye      teuryera  
               in guest-room      attend      present  
                                  Show them into the drawing-room.
11.            조금      안져      기다리오  
               chokom      anchye      kitario  
               little      having sat      wait  
                                  Sit down and wait a little.
12.            차      부어      디접      하여라  
               ch'a      poue      taichyep      hayera  
               tea      poured      welcome      make  
                                  Pour out some tea for them.
13.            이      분은      녀      시오  
               i      pounoun      noui      sio \*  
               this      gentleman      who      is  
                                  Who is this gentleman?
14.            알고      지내오  
               alko      chinaio  
               know and      pass  
                                  Let me introduce you.
15.            내      동너      친구      요  
               nai      tongnai      ch'inko      yo  
               my      village      friend      is  
                                  A friend from my village.
16.            덕이      주인      이오  
               taiki †      chyoun      io  
               house      master      is  
                                  Are you the master, sir?

\* Sio please.

† Taiki sir.

## EXERCISE 13.

1.      **지금      찾자      왔시니      고맙소**  
chikeum      ch'acha      oassini      komapsso  
now      seek      have come      thanks  
Thanks for your visit.
  
2.      **무슨      말씀      이오**  
mousam      malsam      io  
what      speech      is  
Don't mention it.
  
3.      **외국      사람      다른      나라      와서**  
oikouk      saram      taran      nara      oasye  
foreign      man      another      nation      come  
A foreigner visiting another country,
  
4.      **엇지      주인을      아니      찾겠소**  
etchi      chyouineul      ani      ch'atkeisso  
how      master      not      will seek  
Why not call on you, sir?
  
5.      **덤심      함찌      합세다**  
chyemsim      hamkkeui      hapsyeita  
tiffin      together      let us make  
Have tiffin with me.
  
6.      **내      조반을      갓      먹고      왔소**  
nai      chopaneul      kat      mekko      oasso  
I      breakfast      just      eat and      came  
I have just had my breakfast
  
7.      **이      것      맛      있스니      잡수오**  
i      ket      mat      issani      chapsouo  
this      thing      taste      is      (please) eat  
Try this; it tastes nice.
  
8.      **맛      잇셔      잘      먹소**  
mat      issye      chal      meksso  
taste      being      well      eat  
It is good.      I've dined well.

## EXERCISE 13 (continued).

9.      내      집으로      한      번      오시오  
          nai      chipeuro      han      pen      osio  
          my      house      one      time      come please  
          Come and see me some time.
10.      겨를      잇스면      찾자      가리다  
          kyereul      issamyen      ch'acha      karita  
          leisure      if is      seek      go  
          I will call when I can find time.
11.      날이      저므렷시니      갑세다  
          nari      chyemeuressini \*      kapsyeita  
          day      late      let us go  
          It is getting late ; I must go.
12.      그리      밧비      가면      무엇      하오  
          keuri      patpi      kamyen      mouet      hao  
          thus      quickly      if go      what      make  
          Why in such a hurry ?
13.      좀      안저      니아기나      하오  
          chom      anchye      niaki-na      hao  
          little      sat      story some      make  
          Sit down and talk a bit.
14.      잠깐      볼      일이      잇소  
          chamkkan      pol      iri      isso  
          directly      seeing      work      is  
          I have some business waiting.
15.      이리      오너라      교군      불너라  
          iri      onera      kyokoun      poullera  
          here      come      chair-coolie      call  
          Boy ! call the chair-coolies.
16.      대인      외시고      가거라  
          tai-in      moisiko      kakera  
          great man      serve and      go  
          Go and see His Excellency out.

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\* Ni has the force of a semicolon ; see p. 63.

## EXERCISE 14.

1.            **마 당 에      나 무      잇 느 냐**  
                  matangei      namou      innanya  
                  in court      trees      are  
                  Are there trees in the courtyard?
2.            **다 른      나 무      업 고      꽃      만      잇 소**  
                  taran      namou      epko      kkot      man      isso  
                  other      wood      not is and      flowers      only      are  
                  There are no trees, only flowers.
3.            **꽃      꺾 이      보 기      도 라**  
                  kkot      p'ouiye      poki      chyt'a  
                  flowers      have flowered      seeing      is good  
                  The flowers in bloom are a pretty sight.
4.            **동 산 에      실 과      나 무      잇 소**  
                  tongsanei      silkkoa      namou      isso  
                  in garden      fruit      wood      is  
                  There are fruit trees in the garden.
5.            **그      실 과      먹 기      도 라**  
                  keu      silkkoa      mekki      chyt'a  
                  that      fruit      eating      is good  
                  That fruit is good to eat.
6.            **밭 헤      풀 이      만 라**  
                  pathei      p'ouri      mant'a  
                  in field      weeds      many are  
                  The field is full of weeds.
7.            **풀      몬 저      미 고      나 물      심 어 라**  
                  p'oul      monchye      maiko      namoul      simera  
                  weeds      first      pull and      vegetables      sow  
                  First pull out the weeds and then sow vegetables.
8.            **이      밭 헤      풀 이      업 소**  
                  i      pathei \*      p'ouri      epso  
                  this      field      weeds      not are  
                  There are no weeds in this field.

\* Locative case.

## EXERCISE 14 (continued).

9.

그러면      나물      심어라

keuremyen      namoul      simera  
if thus      vegetables      sow

Sow vegetables then.

10.

다      심은      후에      엇지      할오

ta      simeun      houei      etchi      hao  
all      sown      after      how      make

After they are all sown, what next?

11.

날      마다      물      주어라

nal      mata      moul      chouera  
day      each      water      give

Water them every day.

12.

이      나무      요흔      열미      잇소

i      namou      chyoheun      yelmai      isso  
this      wood      good      fruit      is

There is fine fruit on these trees.

13.

후에      실과      잘      열겟소

houei      silkoa      chal      yelkeisso  
afterwards      fruit      well      will open

There will be good fruit by-and-by.

14.

날이      가르면      꽃치      다      마르겟소

nari      kameumyen      kkotch'i      ta      marakeisso  
day      if dry      flowers      all      will dry up

If the weather is dry, the flowers will all dry up.

15.

저녁에      물      주면      걱정      업소

chyenyekei      moul      choumyen      kekchyeng      epta  
in evening      water      if give      fear      not is

If you water them in the evening, it will be all right.

16.

오늘      비가      올가      보다

onal      pika      olka      pota  
to-day      rain      coming likely      I see

I think it will rain to-day.



## EXERCISE 15.

1. **날이** **서늘하니** **구경** **잘** **가**  
 nari syeneurhani koukyeng chal ka  
 day fresh sight-seeing well go  
 It is fine day to go for a walk.
2. **오늘은** **어디** **출입** **하겠소**  
 onareun \* etai ch'youriphakeisso  
 to-day where will saunter  
 Where will you go to-day for a walk?
3. **갈** **터** **만흔터** **알** **수** **업소**  
 kal tai manheuntai al sou epso  
 going place being many knowing means not is  
 There are so many places to go to, I can't tell.
4. **내** **동모** **후터** **가** **무려보**  
 nai tongmo hantai ka moure-po  
 my companion before go inquire see  
 Go and ask my friend.
5. **오늘은** **겨를** **업소** **리일** **갑세다**  
 onareun kyureur epso nai-il kapsyeita  
 to-day leisure not is to-morrow let us go  
 We have no time to-day; let us go to-morrow.
6. **가면** **훈** **수** **일** **되겠소**  
 kamyen han sou il toikeisso  
 if go one several day will become  
 How many days will you be gone?
7. **이** **서이** **날이** **가므렸시니**  
 i saii nari kameuressini  
 this period day has dried  
 It has been dry weather of late.
8. **곡식이** **다** **마르게** **된다**  
 koksiki ta marakei † tointa  
 crops all dry become  
 The crops are all being burnt up.

\* Oppositive case.

† Adverb.

## EXERCISE 15 (continued).

9.           비       오면       보리       잘       된다  
               pi       omyen       pori       chal       tointa  
               rain       if comes       barley       well       become  
               If there is rain, we will have a good crop of darley.
10.           어제       기       눈       만       히       왔다  
               echyekkeui       noun       manhi       oatta  
               yesterday       snow       much       came  
               There was a heavy fall of snow yesterday.
11.           날이       치워       곡식       잘       못       된다  
               nari       ch'ioue       koksik       chal       mot       tointa  
               weather       being cold       crops       well       not       become  
               The season is cold and the crops don't ripen properly.
12.           어제       기       칩       데       니       오늘       은       덥다  
               echyekkeui       chipteni       onareun       tepta  
               yesterday       cold       to-day       is warm  
               Yesterday it was cold; to-day it is warm.
13.           곡식       잘       되면       쌀       값       느리       게       다  
               koksik       chal       toimyen       ssal       kap       narikeitta  
               crops       well       if become       rice       price       will descend  
               If there are good crops, the price of rice will fall.
14.           우리       나       라       기       호       올       녀       달       아       라  
               ouri       nara       keuiho \*       ollye       tarara  
               our       nation       flag       having ascended       hang up  
               Hoist the national flag.
15.           날이       어       두       울       때       기       느       려       라  
               nari       etououl       ttai       ke ui       naryesa  
               day       darkening       time       flag       descend  
               Lower the flag at dusk.
16.           날       마       다       그       티       로       하       여       라  
               nal       mata       keu       tairo       hayera  
               day       every       thus       according       make  
               Do this every day.

\* Keui or keuiho flag.       Here the latter is better.

## EXERCISE 16.

1.        **조선 소가 매우 크다**  
 Chyosyen        soka        maiou        k'euta  
 Corean        ox        very        big is  
 The Corean ox is very large.
2.        **짐 만히 싣고 밭 잘 갈다**  
 chim        manhi        sitko        pat        chal        kalta  
 loads        many        carries and        field        well        tills  
 Good for carrying loads and cultivating the fields.
3.        **이 슈레 무거워 끄을기 어렵다**  
 i        syourei        moukeoue        kkeueulki        eryepta  
 this        cart        being heavy        drawing        is difficult  
 The cart is heavy and difficult to draw.
4.        **힘 만 쓰면 잘 끄을것다**  
 him        man        sseumyen        chal        kkeueulkeitta  
 strength        only        if use        well        will draw  
 If you only exert yourself you will draw it easily.
5.        **황소게 메여야 잘 끄을다**  
 hoangsokei \*        meiyeya        chal        kkeueulta  
 bull        carrying        well        pulls  
 A bull yoked to it will pull it better.
6.        **이 증성 몰고 나가 먹여라**  
 i        cheumsaing        molko        naka        mekyera  
 these        animals        drive and        out go        feed  
 Drive the animals out to feed.
7.        **송아지 노새 만치 크다**  
 songachi        nosai        manch'i        k'euta  
 calf        mule        size        is big  
 A calf is about as big as a mule.
8.        **망아지 크기논 나귀 궂다**  
 mangachi        k'eukinan        nakoui        katta  
 foal        as for size        ass        equal is  
 A foal is as big as an ass.

\* Locative case.

## EXERCISE 16 (continued).

9.    **물온    스롭    지내면    족히    득갸다**  
       mareun    sarop    chinaiyen    chyokhi    t'aketta  
       as for horse    three years    if pass    sufficiently    will ride  
       If a horse is over three years old, it is fit to ride upon.
10.   **집    도야지    뉘    도야지    만    못    하다**  
       chip    toyachinan \*    moi    toyachi    man    mot    hata  
       house    pig    hill    pig    equal    not    make  
       The domestic pig is not so big as the wild pig.
11.   **이    개    사오나와    사름을    물다**  
       i    kai    saonaoa    saramoul    moulta  
       this    dog    fierce    men    bites  
       This dog is fierce, it bites men.
12.   **멀니    쫓고    갓가이    하지    마라**  
       melli    chhotko    katkai    hachi    mara  
       long distance    drive and    near    to make    avoid  
       Drive it far away and don't go near it.
13.   **숫    닭은    우름    잘    운다**  
       sout    talkeun \*    ouroun    char    ounta  
       male    fowl    cry    well    crows  
       The cock crows well.
14.   **암    닭은    알    만히    낫갸다**  
       am    talkeun \*    al    manhi    natk'eitta  
       female    fowl    egg    many    will produce  
       The hen lays plenty of eggs.
15.   **집    즈승    먹이면    리가    만타**  
       chip    cheumseung    mekimyen    rika †    mant'a  
       house    animal    if rear    profit    many  
       The rearing of domestic animals is profitable.
16.   **이    새    소리    듣기    요라**  
       i    sai    sorai    teutki    chyot'a  
       this    bird    sound    hearing    is good  
       This bird sings well.

\* Oppositive case.

† Though spelt *rika*, it is read *ika*.

## EXERCISE 17.

1. 무슨 일이 잇소 요란한 일이 잇소  
 mousam iri isso yoranhan iri isso  
 what work is riotous work is

What is the matter? There is a row on.

2. 사람이 우물에 빠졌다  
 sarami ounourei ppachyetta  
 man in well has fallen

A man has fallen into the well.

3. 왜 빠졌소 사람이 밀쳐 너머졌다  
 ouei ppachyesso sarami milchye nemechyetta  
 why has fallen man pushed fell over

How did he fall? He was pushed over by someone.

4. 말 탈 때 돌에 걸렸다  
 mal tal ttai torej\* ketch'yetta  
 pony riding time stone struck against

He struck against a stone while riding

5. 그러케 말게 떠러졌다  
 keurek'ei malkei tterechyetta  
 thus from horse fell down

He accordingly fell from his horse.

6. 얼음 밧그러워 발 붓칠 수 업다  
 ereum mitkeureoue pal poutch'il sou epta  
 ice being slippery foot joining means not is

The ice is slippery and one cannot hold one's feet.

7. 비가 만히 와서 담이 문히졌다  
 pika manhi oasye tami mouuhechyetta  
 rain many came wall fell in ruins

After the heavy rain the wall all fell down.

8. 모군 불너 곶쳐 싸리랴  
 mokoun poulle kotch'ye ssaraira †  
 coolie call renew build make

Call coolies and tell them to rebuild it.

\* Locative case.

† Ssaraira—ssara hayera.

## EXERCISE 17 (continued).

9. 이 두 모군 일 잘 못 하오  
 i tou mokoun il chal mot hao  
 this two coolies work well not make  
 These two coolies do not work well.
10. 삭돈 주이 보내고 다른 모군 불너라  
 sakton chone ponaiko taran mokoun poullera  
 wages given send and other coolies call  
 Pay them off and get other coolies.
11. 모군 하나헤 돈 얼마 식 주오  
 mokoun hanahei \* ton elma sik chouo  
 coolies one money how much each give  
 How much shall I give each coolie?
12. 우물 파논 디 김히 파라  
 oumoul p'anan tai kiphi p'ara  
 well digging place deeply dig  
 When digging a well, dig it deeply.
13. 김게 파면 물 잘 소사난다  
 kipkei p'amyen moui chal sosananta  
 deeply if dig water well springs up  
 If you dig deep, you will get plenty of water.
14. 보행군 서울서 내려 왔다  
 po-haing-koun Syeoul-sye narye oatta  
 foot-going coolie Seoul from descended has come  
 The courier has come from Seoul.
15. 어제기 떠나서 왜 지금 왔소  
 echyekkeui ttenasye ouei chikeum oasso  
 yesterday departed why now have come  
 He left yesterday, why has he only arrived now?
16. 늦게 오면 돈 감하여 주어라  
 neutkei omyen ton kamhayae chonera  
 late if come money reduced give  
 If he arrives late, cut his pay.

\* Locative case.

## EXERCISE 18.

1.      물      타고      산에      올라      가기      어렵소  
mal      t'ako      sanei      olla      kaki      eryepso  
horse      ride and      hill      ascend      going      is difficult  
It is difficult to go up hill on horseback.
  
2.              보고      타고      가기      쉽다  
                pokyo      t'ako      kaki      souipta  
                chair      ride and      going      is easy  
                It is easy going by chair.
  
3.              거리      가면      더      편하다  
                kere      kamyen      te      p'yenhata  
                having walked      if go      more      comfortable  
                (But) going on foot is easiest.
  
4.      너는      보고      타고      나는      물      타고      가자  
nenan      pokyo      t'ako      nanan      mal      t'ako      kacha  
as for you      chair      ride and      as for me      pony      ride and      let us go  
You take a chair and I'll take a pony.
  
5.      얼는      갑세다      히      저물겟소  
elleun      kapsyeita      hai      chyemeulkeisso  
quickly      let us go      sun      will darken  
Let us go quickly; it is getting dark.
  
6.      히      지겟시니      급히      도라가  
hai      chikeissini      keuphi      toraka  
sun      will set      quickly      back go  
Get back quickly, the sun is setting.
  
7.              밤에      가도      관계치안소  
                pamei      kato      koankyech'ianso  
                at night      go though      concern not is  
                It does not matter though we go at night.
  
8.      길      도코      쥬      막      갓갑다  
kil      ch yok'o      chyoun      mak      katkapta  
road      good and      wine      booth      is near  
The road is good and the inn is near.

## EXERCISE 18 (continued).

9.    **모레.    내가    친구를    찾자    가겠다**  
       morei        naika        ch'inkoral    ch'acha        kakeitta  
       day after to-morrow I        friend        visit        will go  
       I shall call on my friend the day after to-morrow.
10.    **이    친구가    다른    곳에    사오**  
       i        ch'inkoka        taran        kotei        sao  
       this        friend        another        in place        lives  
       This friend lives in another locality.
11.    **가는    길이    험하고    멀리    가기    어렵다**  
       kanan        kiri        hembako        mere        kaki        eryepta  
       going        road        dangerous and        distant        going        difficult  
       The road is long and dangerous and difficult to go.
12.    **앞에    강이    있어서    못    건너    가**  
       apheui        kangi        issye        mot        kenne        ka  
       in front        river        being        not        across        go  
       There is a river ahead which cannot be crossed.
13.    **비가    오면    건너    가지    못    하오**  
       pika        omyen        kenne        kachi        mot        hao  
       rain        if come        across        to go        not        make  
       If there is rain, it cannot be crossed.
14.    **다리    업고    배    도    업스이    었더케    하오**  
       tari        epko        pai        to        epsani        ettek'ei        hao  
       bridge        not is and        boat        also        not is        how        make  
       There is neither bridge nor boat. What is to be done?
15.    **하루    지내면    족히    건너    가겠다**  
       haro        chinaimyen        chyokhi        kenne        kakeitta  
       one day        if pass        able        across        will go  
       If you wait a day, you will be able to get across.
16.    **서울    여기서    몇    나    되오**  
       Syeoul        yekeuisye        myen        ni        toio  
       Seoul        from here        how many        mile        become  
       How many miles is it from here to Seoul?



## EXERCISE 19.

1. 여러 니 안 되니 좀 잇다가 가겠다  
 yere ni an toini chom ittaka kakeitta  
 several li\* not become little directly will go  
 It is no distance; you will be there directly.
2. 다른 길이 업고 즈름길 잇소  
 taran kiri epko cheurem-kil isso  
 another road not is and by-way is  
 There is no other road; there is a short cut.
3. 달이 올라 오면 길 가기 도라  
 tari olla omyen kil kaki chyt'a  
 moon ascend if comes road going is good  
 If the moon rises, it will be easy going.
4. 그 짐이 무거워 혼 사람이 지지 못 혼다  
 keu chimi moukeoue han sarami chichi mot banta  
 that package being heavy one man to carry not make  
 That package is heavy, it needs more than one man to carry it.
5. 두어 사람 불너 저 가거라  
 tou-e saram poulle chye kakera  
 two or more men having called carried go  
 Call two or more men to take it away.
6. 저녁에 어디 가 자겠소  
 chyenyekai etai ka chakeisso  
 at night where go will sleep  
 Where will you go and stay for the night?
7. 어디든지 어두우면 머물겠다  
 etaitanchi etououmyen memoulkeitta  
 wherever if dark I will stay  
 I will stay wherever I happen to get to at dusk.
8. 술 막에 드려 가 봇짐 잘 맡겨라  
 syoul makei † teure ka potchim chal matkyera  
 wine booth enter go baggage well entrust  
 See to your baggage when you enter the inn.

\* One li is equal, approximately, to one-third of an English mile. † Locative case.

## EXERCISE 19 (continued).

9.           물건    다    잘    두었다  
              moulken    ta    chal    touetta  
              articles   all   well   I have placed  
              I have taken charge of all the articles.
10.           지금    가    밥    빨리    지어라  
              chikeum    ka    pap    patpi    chiera  
              now       go    food   quickly   prepare  
              Go now and get me some food at once.
11.   밥    먹은    후에    내    산에    올라    가겠다  
      pap    mekeun    houei    nai    sanei    olla    kakeitta  
      food   eaten    after    I    hill    up    will go  
      I intend going up the hill after dinner.
12.           그    산에    군사    있서    진    쳤다  
              keu    sanei \*    kounsa    issye    chin    ch'yetta  
              that   hill    soldier   being   fort   has built  
              The soldiers on that hill have built a fort.
13.   여기   큰    절    도    있고    암자    도    있다  
      yekeui   k'eun   chyel   to    itko    amcha   to    itta  
      here   large   temple   also   is and   shrine   also   is  
      There is here a large monastery and also a shrine.
14.   바다    가에    적은    비    작    내여    오너라  
      pata    kaei \*    chyekeun   pai    sang    naiye    onera  
      sea    edge    small   boat   hire   take out   come  
      Hire a small boat at the seaside.
15.           내    화륜선에    올라가겠소  
              nai    hoa-ryoun-syenei \*    ollakakeisso  
              I    fire-wheel-ship   will ascend  
              I intend going on board the steamer.
16.   밀    물이    만히    드러와서    나가지    못    한다  
      mil    mouri    manhi    teureoasye    nakachi   mot    hanta  
      pushing   water   many   having entered   to go out   not   make  
      The tide is coming in and you cannot go out.

\* Locative case.

## EXERCISE 20.

1. 큰 바람 불면 나갈 맛 없다  
k'eun param poulmyen nakal mat epta  
great wind if blow going out taste not is  
There is no pleasure in going out if it is blowing.
2. 비 리면 벗 나니 길 떠나겠다  
pi kaimyen pyet nani kil ttenakeitta  
rain if stop sunshine come out road will depart  
I will start when the sun comes out and the rain stops.
3. 바람을 보니 오늘 가기는 관계치 안타  
parameul poni onal kakinan \* koankyeich'iant'a  
wind see to-day going no concern  
As the wind is to-day it is all right for going.
4. 리일은 덩녕 비가 올가 보다  
nai-ireun chyengnyeng pika olka pota  
as for to-morrow certainly rain come probable see  
It will certainly rain to-morrow.
5. 구름 보면 비 올 증조 알겠다  
kouram pomyen pi ol cheungchyo alkeitta  
cloud if see rain coming forecast will know  
If you watch the clouds you can tell if it is going to rain.
6. 산 위에 안리 만히 덮히다  
san ouei ankai manhi tephita  
hill above mist many covers  
A heavy mist hangs over the hills.
7. 안리 버서지면 날이 덥겠다  
ankai pesyechimyen nari tepkeitta  
mist if undress day will be warm  
If the mist rises, the day will be warm.
8. 따히 축축하니 곡식 잘 된다  
ttahi ch'youkch'youkhani koksik chal tointa  
ground wet crops well become  
The ground is damp and there will be good crops.

## EXERCISE 20 (continued).

9. 후 돌은 덥고 장마 진다  
 hou tareun tepko chyangma chinta  
 after month hot and rainy season carries  
 Next month is hot and the rainy season sets in.
10. 너 언제 왔느냐 그 사이 왜 아니 왔느냐  
 ne enchei oannanya keu sai ouei ani oanuanya  
 you when came that time why not came  
 When did you come? Why did you not come then?
11. 무엇 하기로 보지 못 하였소  
 mouet hakiro \* pochi mot hayesso  
 what making to see not make  
 Where were you that I did not see you?
12. 이 즈음에 분요한 일이 있어서 지금 왔소  
 i cheuumei pounyohan iri issye chikeum oasso  
 this period troublesome work being now have come  
 I've been very busy and have only just now come.
13. 몇 날 만에 왔소 나흘 만에 왔소  
 myen nal manei oasso naheul manei oasso  
 how many days period have come four days period have come  
 How many days have you been here? I have been here four days.
14. 오 후에 내가 집에 가겠다  
 o houei naika chipai kakeitta  
 uoon after I to house will go  
 I intend going home in the afternoon.
15. 조금 있으면 나중 되겠다  
 chokom issamyen nachai toikeyta  
 little if is noon will become  
 It will be noon in a little.
16. 날마다 잊지 말고 식 후에 오너라  
 nal mata nitchi malko sik houei onera  
 day every to forget avoid food after come  
 Don't forget to come every day after dinner.

\* Instrumental case.

## EXERCISE 21.

1. **중 국 사 람 은 머 리 깎 고**  
 chyoung kouk saramoun meri kkakko  
 Middle Nation men head cut and  
 Chinese shave their heads, and,
2. **조선 사 람 은 상 투 찢 다**  
 Chyosyen saramoun syangtout chchanta  
 Corean men top-knot weave  
 Coreans bind their hair up into a knot
3. **눈 정 신 이 도 하 멀 니 본 다**  
 noun chyensini chyoha melli ponta  
 eye spirit being good far sees  
 He has good eyesight and can see a long way.
4. **눈 정 기 가 부 족 하 다**  
 noun chyengkeuika pouchyok hata  
 eye spairit insufficient makes  
 He has weak eyes
5. **쇼 경 은 보 지 못 하 고**  
 syokyengeun \* pochi mot hako  
 blind to see not makes and  
 The blind cannot see and,
6. **귀 먹 어 리 는 듯 지 못 하 다**  
 koui mekerinan \* teutchi mot hanta  
 deaf man to hear not makes  
 The deaf cannot hear.
7. **방 어 리 는 말 못 하 고**  
 pengerinan \* mal mot hako  
 dumb speech not makes and  
 The dumb cannot speak, and,
8. **안 클 방 이 는 든 니 지 못 하 다**  
 ancheul panginan tannichi mot hanta  
 sitting room-man \* to walk not makes  
 The lame cannot walk.

\* Oppositive case

## EXERCISE 21 (continued).

## 9. 머리에 털 있고 입 과 니 와 혀 바닥 다 있다

meriei t'el itko ip koa ni oa hye patak ta itta  
 on head hair is and mouth and teeth and tongue surface all is  
 He has hair on his head, a mouth, teeth, and a tongue.

## 10. 그 늙은이가 귀 먹고 니 도 빠졌다

keu neulkeunika koui mekko ni to ppachyetta  
 that old man ear eat and teeth also has fallen  
 That old man is both deaf and toothless.

## 11. 말 듣지 못 하고 고기 잘 못 먹는다

mal teutchi mot hako koki chal mot meknanta  
 speech to hear not make and flesh well not eats  
 He can neither hear nor eat.

## 12. 귀로 말 듣고 코로 내 맛고

kouiro mal teutko k'oro nai matko  
 with ear speech hear and with nose smell smell and  
 One hears with the ear and smells with the nose.

## 13. 입으로 말 하고 음식 도 먹어

ipeuro mal hako eumsik to meke  
 with mouth speech make and food also eats  
 One speaks and eats with the mouth.

## 14. 기침 나고 목 아프고 허리 도 아프

kich'am nako mok apheuko heri to apha  
 cough come out and neck sore and loins also sore  
 A cough induces pain both in the neck and loins.

## 15. 팔에 힘 있어서 무거운 짐 잘 든다

p'arei him issye moukeon chim chal teunta  
 in arm strength being heavy pack well lifts  
 His arm is strong and he can lift a heavy weight.

## 16. 네 손가락 자르고 손톱이 길다

nei sonkarak chareuko sont'opi kilta  
 your fingers short and nails long  
 Your fingers are short but your nails are long.

## EXERCISE 22.

1.      길      가는      때      만히      이      썼소  
kil      kanan      ttai      manhi      aisseaso  
road      walking      time      many      suffered  
I have suffered much during the journey.
2.      길      멀고      또      험      험      오  
kil      melko      tto      hemhao  
road      long and      also      dangerous  
The road was long and also dangerous.
3.      지금      내가      매우      곤      한니      빈      방      있      는      냐  
chikeum      naika      maiou      konhani      pouin pang      innanya  
now      I      very      tired      empty room      is  
I am very tired; have you an empty room?
4.      안      방에      손님      잇      서      사랑에      류      하      오  
an      pangei      sonnim      issye      sarangei      ryouhao \*  
inside      room      guests      being      drawing-room      stay  
There are guests in the inner room; put up in the drawing-room
5.      이      방이      무      더      한      여      족      히      류      하      겠      소  
i      pangi      moutenhaye      chyokhi      ryouhakeisso \*  
this      room      comfortable      able      will stay  
I will take this room; it is all right.
6.      돛      자리      정      치      안      다      새      것      바      t      구      아      오      너      라  
totchari      chyengch'iant'a      sai      ket      patkoua      onera  
mat      clean not is      new article      changed      come  
The mat is not clean; bring a new one.
7.      돛      자리      잘      펴      고      니      불      덮      히      라  
totchari      chal      p'yeko      nipoul      tephra  
mat      well      spread and      blanket      cover  
Spread the mat properly and put on a blanket.
8.      북      짐      방      안      호      로      드      러      오      너      라  
potchim      pang      anheuro      teurye      onera  
baggage      room      inside      entered      come  
Take my baggage inside the room.

\* The r is more or less mute,—youhao, etc.

## EXERCISE 22 (continued).

9. 불 때 이든지 안 때 이든지 관계치 안타  
 poul ttaii-tenchi an ttaii-tenchi koankyeich'iant'a  
 fire burn whether not burn whether no concern is  
 It does not matter whether you light a fire or not.

10. 등 불 혀면 도켓다  
 teung poul hyemyen chyok'eitta  
 lamp fire if you light it will be good  
 It will be all right if you light a lamp.

11. 나는 평상에서 좀 누어 자겟다  
 nanan p'yengsangeisye \* chom noue chakeitta  
 as for me level table little rested will sleep  
 I intend to lie down a little and have a sleep.

12. 담배 먹은 후에 가 누어 자오  
 tampai mekeun houei ka noue chao  
 tobacco eaten after go rested sleep  
 Take a smoke and then go to sleep.

13. 술 막에 무삼 먹을 거시 잇느냐  
 syoul makei † mousam mekeul kesi innanya  
 wine booth what eatable things are  
 What have they got to eat in the inn?

14. 밥 상 돛코 술 더 가져 와  
 pap sang notk'o † syoul te kachye oa  
 rice table place and wine also bring come  
 Bring me dinner and some wine.

15. 주인 불너 밥 갑 회계 하여라  
 chyouin poulle pap kap hoikyei hayera  
 master call rice price reckoning make  
 Call the landlord and pay the bill.

16. 밥 갑 다 받았소 대인 평안이 가오  
 pap kap ta patasso tai-in p'yengani kao  
 rice price all have received great man peacefully go  
 Your account is paid; a pleasant journey, sir.

\* Ablative case.

† Locative case.

‡ With an aspirated root, and—k'o.



## EXERCISE 23.

1.      동    서    남    북    서    방    이    라  
          tong    sye    nam    pouk    sa    pang    ira  
          east    west    south    north    four    regions    are  
      North, South, East, and West are the four points of the compass.
  
2.      동    편    숲    속    에    뫼    짐    성    모    히    다  
          tong    p'yen    syoup'oul    sokei    moi    cjeumsaing    mohita  
          east    side    forest    inside    hill    beast    assemble  
      There are many wild animals in the forests to the east.
  
3.      서    국    사    람    이    장    수    만    히    하    였    다  
          sye    kouk    sarami    chyangsä    manhi    hayetta  
          west    nation    man    trade    many    have made  
      Western nations are large traders.
  
4.      남    편    으    로    가    면    날    이    더    덥    다  
          nan    p'yeneuro    kamyen    nari    te    tepta  
          south    region    if go    day    more    warm  
      If you go to the south the weather is warmer.
  
5.      북    풍    이    부    니    간    드    로    날    이    차    워  
          rouk    p'oungi    pouni-kkanteuro    nari    ch'ioe  
          north    wind    blow because    day    is cold  
      It is chilly, as there is a north wind blowing.
  
6.      큰    바    람    불    면    비    가    잘    나    가    겠    다  
          k'eun    param    poulmyen    paika    chal    nakakeitta  
          large    wind    if blows    boat    well    will go out  
      If a strong wind blows the ship will go out well.
  
7.      더    귀    가    독    귀    가    저    오    너    라  
          chyekuei    ka    tokkuei    kachye    onera  
          there    go    axe    bring    come  
      Go there and bring an axe.
  
8.                    내    가    나    무    를    깎    겠    다  
                   naika    namoural    kkakkeitta  
                   I    wood    will split  
                   I intend cutting some wood.

## EXERCISE 23 (continued).

9.      어    딘      가    나      야      압    호    로      가    오  
          etai           kananya           apheuro           kao  
          where           go           before           I go  
          Where are you going?           I am going in front.
10.      어    딘    서      오    나      야      뒤    로    서      온    다  
          etaisye           onanya           touirosye           onta  
          whence           come           from behind           I come  
          Where do you come from?           I come from behind.
11.      내      것    히      두      사    람      있    다  
          nai           kyethai           tou           saram           itta  
          my           side           two           men           are  
          There are two men at my side.
12.      너    는      내      왼      편    에      서    라  
          nenan           nai           oin           p'yenei           syera  
          as for you           my           left           side           stand  
          You stand at my left side.
13.      그      사    람    은      내      올    혼      편    에      서    라  
          keu           sarameun \*           nai           orheun           p'yenei           syera  
          that           man           my           right           side           stand  
          Let that man stand at my right side.
14.      어    딘      가    누    어      자    오      지    금    은      모    로    겠    다  
          etai           ka           noue           chao           chikeumeun           morokeitta  
          where           go           rested           sleep           as for the present           I will not know  
          Where are you going to sleep?           I cannot tell at present.
15.      빠    락      닐    어    나      다    람    박    질      하    여    라  
          patpi           nirena           tarampakchil           hayera  
          quickly           rise up           run-action           make  
          Get up quickly and run.
16.      거    리    에      다    라    나    는      사    람      만    라  
          keriei           tarananan           saram           mant'a  
          street           running           men           many  
          There are a great many men in the street running.

\* Oppositive case.

† Locative case.

## EXERCISE 24.

1. 북 편에 산이 높고 골이 깊다  
 pouk p'yenei sani nopko kori kipta  
 north border hills high and valley deep  
 There are high hills and deep valleys in the north.

2. 각 석 외 짐승 만타  
 kak saik moi cheumsaing mant'a  
 each colour hill animals many  
 There are many wild animals of all kinds.

3. 범은 쏘기 어렵고 곰은 잡기 쉽다  
 pemeuu \* ssoki eryepko komeun chapki souipta  
 tiger shooting difficult and bear catching easy  
 Tigers are difficult to shoot; bears are easy to catch.

4. 조선은 총 메면 다 포슈 노릇하오  
 Chyosyeneun \* ch'ong meimyen ta p'osyou norat-hao  
 Korea gun if carry all hunter play the part of  
 All Koreans carrying guns are considered hunters.

5. 조심 하여 총 잘 노하라  
 chosim haye ch'ong chal nohara  
 care having made gun well fire  
 Be careful and fire the gun properly.

6. 관계찬소 걱정 말고  
 koankyeich'anso kekchyeng malko  
 concern is not fear avoid  
 Don't be alarmed; there is no fear.

7. 리일 내 짐승 잡으러 간다  
 nai-il nai cheumsaing chapeure kanta  
 to-morrow I animals to catch go  
 I am going hunting to-morrow.

8. 모리꾼 불너 함끼리 가  
 morikoun poulle hamkkeui ka  
 drivers call together go  
 Get drivers to go with me.

\* Oppositive case.

## EXERCISE 24 (continued).

9.            먹을        거슬        좀        여비        하여라  
               mekeul        kesal        chom        yeipihayera  
               eatable        things        little        prepare  
                                  Prepare something to eat.
10.       돈        이        사람        주어        가져        가게        하여라  
              ton        i        saram        choue        kachye        kakei-hayera  
              money        this        man        given        take        make go  
                                  Give some money to this man to take.
11.            수일        후에        도라        오겠소  
               sou-il        houei        tora        okeisso  
               some day        after        back        I will come  
                                  I will be back in a few days.
12.            내        간        후에        집        잘        보아라  
               nai        kan        houei        chip        chal        poara  
               I        gone        after        house        well        look  
                                  Look properly after the house when I am away.
13.            산양        가서        짐승        만히        잡지오  
               sanyang        kasye        cheumsaing        manhi        chapchio  
               hunting        having gone        animals        many        catch please  
                                  Good sport to you when hunting.
14.            짐        다        시켰으니        갑세다  
               chim        ta        siressini        kapsyeita  
               baggage        all        have loaded        let us go  
                                  Let us go; the baggage has all been packed.
15.            내        구경        가려        한다  
               nai        koukyeng        karyehanta  
               I        sight-seeing        am about to go  
                                  I am going to take a walk.
16.            산에        올라        가면        구경        만다  
               sanei \*        olla        kamyen        koukyeng        mant'a  
               hill        up        if go        sight-seeing        many  
                                  There is an excellent view from the top of the hill.

\* Locative case.

## EXERCISE 25.

1. 이 은 몇 냥 중 이오  
 i eun myet nyang chyoung io  
 this silver how many ounces heavy are  
 How many ounces does this silver weigh?
2. 저울 가져 오너라 다라 보아라  
 chyeoul kachye onera tara poara  
 scale brought come having weighed see  
 Bring the scales and weigh it.
3. 다라 본즉 녁 냥 중 이오  
 tara poncheuk neng nyang chyoung io  
 weighed seen four ounces heavy is  
 The scale shows four ounces in weight.
4. 그 갑시 팔면 돈 밋시오  
 keu kapsai p'almyen ton mitchio  
 that for price if sell money lose  
 I will lose money if I sell at that price.
5. 이노 거시 니한가 무려 보아라  
 ena kesi ihanka \* moure poara  
 what thing profitable inquired see  
 Ascertain which is profitable.
6. 조선 돈이 니한오 양은전이 니한오  
 Chyosyen toni ihao yang-eun-chyeni ihao  
 Corean cash profitable foreign silver money profitable  
 Which is more profitable, Corean cash or dollars?
7. 지금은 양은전이 헐하여 니가 업다  
 chikeumeun yang-eun-chyeni herhaye ika epta  
 as for now dollars being cheap profit not is  
 As dollars are cheap at present no profit can be made.
8. 양은전 한 원 가서 바고와 오너라  
 yang-eun-chyen han ouen † kasye patkooa onera  
 dollar one gone changed come  
 Go and get me change for a dollar.

\* *Ka* in *ihanka*—whether.

† Numerative of dollars.

## EXERCISE 25 (continued).

9. **얼는 나가 은 갑 알아 보고 오너라**

elleun naka eun kap ara poko onera  
quickly go out silver price know see and come  
Go quickly and bring me word as to the price of silver.

10. **갑술 알거든 내게 즉시 알게 하여라**

kapsal alketeun naikei cheuksi alkeihayera  
price if know to me directly make know  
Let me know directly you ascertain the price.

11. **갑 좀 더 보시오 여기 잇는 저울 세다**

kap chom te posio yekeui innan chyeoul syeita  
price little more see please here being scale is strong  
Please give a little more; the scales here are heavy.

12. **이런 우괴 몇 근 이냐 여러 저울 이오**

iren ou-p'i myet keun inya yere chyeoul io  
such ox hide how many catties are several scales are  
How many catties are these hide? They are very heavy.

13. **양목 몇 팔이 되든지 콩 하고 바고자**

yangmok myet p'iri toi-tenchi k'ong hako patkocha  
piece goods how many bales become whether beans with let us exchange  
Let us exchange the beans for whatever piece goods there are.

14. **콩은 슬라 별은 가져 와야 바고와 준다**

k'ongeun seult'a pyer-eun kachye oaya \* patkooa chounta  
as for beans refuse special silver brought come changed I give  
I do not want beans; bring gold and I'll exchange with you.

15. **모든 물건 갑시 다 빚싸서 흥정 할수 업소**

moteun moulkeun kapsi ta pis-ssasye heungchyeng hal sou epsa  
all articles price all being dear trade making means not is  
One cannot do any business, as prices are all too high.

16. **석유 장스 하다가 본전 까지 업서져소**

syekyou chyangsa hataka ponchyen kkachi epsechyesso  
kerosene trade when making capital until disappeared  
His capital disappeared when he was in the kerosene trade.

\* Ya added to the perfect participle has the sense of "having only," "if only."

## EXERCISE 26.

1. **저자에 나가 이런 물건을 사 오너라**  
 chyechaei naka iren moulkeneul sa onera  
 to shop go out such article buy come  
 Go to the shop and buy such an article.

2. **소 고기 반근 사 오고 실과도 좀 사 오너라**  
 so koki pan keun sa oko silkoa to chom sa onera  
 ox flesh half eatty buy come and fruit also little buy come  
 Buy half a pound of beef and also some fruit.

3. **포목 시세 드렸느냐 예 갑시 떠러졌소**  
 p'omok sisyei teurennanya yei kapsi tterechyesso  
 cotton goods price have heard yes price has fallen  
 Do you know the price of cotton cloth? Yes; the price has fallen.

4. **양목이 펴 많히 와서 갑시 밋우 싸오**  
 yangmoki p'ek manhi oasye kapsi maiou ssao  
 piece goods abundant many having come price very low is  
 With a large import of piece goods the price is very low.

5. **면주 너무 빳싸 사지 못 한다**  
 myenchou nemou pis-ssa sachi mot hanta  
 silk too dear to buy not make  
 The silk is too dear; I cannot buy it.

6. **갑사는 도치 안코 비단은 좀 먹었소**  
 kapsanan chyoch'iank'o pitaneun chom mekesso  
 as for gauze bad and as for silk moth has eaten  
 The gauze is bad and the silk is moth-eaten.

7. **소 가죽 얼마나 잇소 우 피 많히 잇소**  
 so kachok elmana isso ou p'i manhi isso  
 ox skins how many are ox skins many are  
 How many ox hides are there? There are many ox hides.

8. **돈피 갑시 얼마냐 밋우 눅으니 사시오**  
 tonp'i kapsi elmanya maiou noukeuni sasio  
 sable price how much is very cheap buy please  
 What is the price of sable? Very cheap; buy, please.

## EXERCISE 26 (continued).

9. 표 피 발이 업소 그 거시 관계치안타  
 p'yo p'i pari epso ken kesi koankyech'iant'a  
 leopard skin foot not is that thing concern not is

There are no claws to the leopard's skin. That does not matter.

10. 호피 큰것도 있고 적은것도 만히 잇소  
 ho p'i k'eun ket to itko chyckeun ket to manhi isso  
 tiger skin large thing also is and small thing also many is

There are large tiger skins, but there are many small ones.

11. 그 갑시는 팔지안소 좀 더 주시오  
 keu kapsainan \* p'alchianso chom te chousio  
 that to price as for sell not little more give please

I cannot sell at that rate; make it a little more, please.

12. 빗싸지안소 내가 밋져 파는 거시오  
 pis-ssachianso naika nritchye p'anan kesio  
 dear not I losing money selling thing is

It is not dear. I am selling it at a loss.

13. 팔기 슬커든 그만두어라 싼 거시 아니다  
 p'alki seulk'eteun keumantouera ssan kesi anita  
 selling if refuse let alone cheap thing not is

If you don't want to sell, all right. It is not a cheap article.

14. 이 사이 장스 었더 흥냐 변변치안타  
 i sai chyangsa ette hanya pyenpyench'iant'a  
 this period trade how make good not is

How is business at present? Not good.

15. 은 갑손 누고 양목은 빗싸다  
 eun kapsan noukko yangmokeun pis-ssata  
 silver as for price cheap and piece goods as for dear is

The price of silver is low and piece goods are dear.

16. 포구에 장스가 모혀서로 다로아 팔고 산다  
 p'okouei chyangsaka mohye sero tat'oa p'alko santa  
 in port traders assembled each other strive sell and buy

Merchants crowd to the port and compete with each other in business.

\* From kapsai (locative case), with nan (oppositive case ending) added.



## EXERCISE 27.

1. 다섯 가지 맛을 다 차례로 말 하여라  
 tasat kachi massal ta ch'aryeio mal hayera  
 five kinds taste all one by one speech make  
 Name the five tastes one by one.

2. 단 맛 쓴 맛 짠 맛 신 맛 미 온 맛시오  
 tan mat sseun mat chchan mat seuin mat maion massio  
 sweet taste bitter taste salt taste sour taste acrid taste is  
 There are sweet, bitter, salt, sour, and acrid flavours.

3. 이런 다섯 맛을 엮던 약에는 고르게 섞거라  
 iren tasat massal etten yakeinan korokci syekker  
 such five tastes some in medicine as for equally mix  
 Mix these five flavours equally in some medicine.

4. 사람마다 입은 곳도 맛을 고로기는다 달나  
 saram mata ipeun kathato massal korokinun ta talla  
 man each as for mouth same though taste as for distinction all differ  
 Though men have mouths alike, they all differ as to flavours.

5. 꿀은 달고 초는 식고 호초는 맵다  
 kkoureun talko ch'onan seuiko hoch'onan maipta  
 as for honey sweet and as for vinegar sour and as for pepper is acrid  
 Honey is sweet, vinegar sour and pepper pungent.

6. 바다 물은 짜고 새암 물은 싱겁다  
 pata moureun chchako saiam moureun seunkepta  
 sea as for water salt and spring as for water insipid  
 Sea water is salt and spring water is tasteless.

7. 실과 달면 익은 거시오 식면 선 거시라  
 silkoa talmyen nikeun kesio seunmyen sen kesira  
 fruit if sweet ripe thing is if sour unripe thing is  
 Fruit if sweet is ripe, but if sour unripe.

8. 꽃은 향내 나고 엮던 풀은 내암새 난다  
 kkotch'an hyangnai nako etten p'oureun naiamsai nanta  
 as for flower perfume arise and some as for weed stench arises  
 Flowers smell sweet, but certain weeds give a bad odour.

## EXERCISE 27 (continued).

## 9. 푸른 것 누른 것 붉은 것 흰 것 거든 거시오

p'oureun ket noureun ket poulkeun ket heun ket kemeun kesio  
 green thing yellow thing red thing white thing black thing is  
 There are green, yellow, red, white, and black (colours).

## 10. 봄에 는 남기 푸르 다 가을에 는 누른 빛치오

pomeinan namki p'ourataka kaeureinan noureun pitch'io  
 as for in spring tree green is as for in autumn yellow colour is  
 In spring the trees are green, but in autumn their colour is yellow.

## 11. 숯은 거머드 불 꽃은 붉고 지는 희다

soutch'an \* kemeto poul kkotch'an \* poulkko chainan \* heuita  
 charcoal black though fire flower red and ashes white  
 Though charcoal is black, the flames are red and the ashes white.

## 12. 조선 의 복은 흰 빛치 만코 거든 옷시 적다

Chyosyen euipokeun heuin pitch'i manko kemeun osi † chyekta  
 Corean as for dress white colour many and black clothes small  
 Koreans wear mostly white clothes, seldom black.

## 13. 오 석 밖기 다른 빛은 별노 업소

o saik patkeui taran pitch'an pyello epso  
 five colour besides another as for colour specially not is  
 There are no special colours besides these five.

## 14. 이 비단 오 석을 각 각 은화 두어라

i pitan o saikul kak kak nanhoa touera  
 this silk five colour each each divided place  
 Keep these five kinds of coloured silk distinct from each other.

## 15. 빛은 눈으로 분별 하고 내 암새 코로 맛하

pitch'an nouneuro pounpyelhako naiamsai k'oro matha  
 as for colour by eye distinguish and odour by nose smell  
 We distinguish colour by the eyes; smells by the nose.

## 16. 꽃은 곱흔 빛도 잇고 향내도 난다

kkotch'an koheun pit to itko hyangnai to nanta  
 as for flower pretty colour also is and perfume also arises  
 Flowers look pretty and smell fragrant.

\* Oppositive case.

† Properly *oti*, but read *osi*.

## EXERCISE 28.

1. 물 보리 만히 먹이면 살 진다  
mal pori manhi mekimyen sal chinta  
horse barley many if feed flesh makes  
If you give the pony plenty of barley, he will grow fat.
2. 집 백 뭇 과 보리 한 섬 사 오너라  
chip paik mout koa pori han syem sa onera  
straw hundred bundles and barley one bag buy come  
Buy one bag of barley and 100 bundles of straw.
3. 오늘 낮 후에 내가 물 타고 어디 좀 가겠다  
onal nat houei naika mal t'ako etai chom kakeitta  
to-day noon after I horse ride and where little will go  
I am going out a little this afternoon on horseback.
4. 마부 데려 물 안장 지으라고 하여라  
mapou tarye mal anchang chieurako \* haye a  
groom to "horse saddle carry" say  
Tell the groom to saddle the pony.
5. 시골 가 콩 사서 물찌 시러 올너 와  
seuikol ka k'ong sasye malkkeui sire ollye oa  
province go beans having bought on horse loaded ascended come  
Go and buy beans in the country and bring them up on ponies.
6. 짐 다 왔거든 곡간에 부려드리고삭주어라  
chim ta oatketeun kokkanei pourye teuriko sak chouera  
load all if have come in granary unloaded enter and hire give  
Put the goods into the granary when they come, and pay the hire.
7. 다섯 냥 적다 하고 열 냥만 달나하오  
tan nyang chyekta hako yel nyang man tallahao  
five *nyang* is small says and ten *nyang* only demands  
He says five *nyang* is too little, and wants ten *nyang* at least.
8. 엿 냥 받고는 삭시 적어 못 가겠다 하오  
yen nyang patkonan saksi chyeke mot kakeitta hao  
six *nyang* receive-and-as-for price being small not will go says  
He says he won't go even for 600 cash, as the hire is too small.

\* Ko is used to indicate the end of a quotation.

## EXERCISE 28 (continued).

9. **조선에 곡식은 여섯 가지가 난다**  
 Chyosyenei koksikeun yesat kachika nanta  
 in Corea grain five kinds produce  
 Corœa produces five different kinds of grain.
10. **쌀과 콩과 팥과 보리와 밀을 흔히 먹소**  
 ssal koa k'ong koa p'at koa pori oa mireul heuni mekso  
 rice and beans and peas and barley and wheat mostly eat  
 Rice, beans, peas, barley, and wheat are mostly eaten.
11. **밀가로 한섬 파라다가 떡 만들겟다**  
 mil karo han syem p'arataka ttek mantalkeitta  
 wheat flour one bag having bought bread I will make  
 I intend making bread when I have bought a bag of flour.
12. **식골사름가난하여 보리와 귀리만 먹어**  
 seukol saram kananhayē pori oa kouiri man meke  
 province man being poor barley and oats only eat  
 The country people are poor and can only eat barley and oats.
13. **서울사름은 넉넉하여 밥쌀과 팥만 먹어**  
 Syeoul saramēun nengnekhayē nipssal koa p'at man meke  
 Seoul as for man being sufficient shelled rice and peas only eat  
 The people in the capital being well-to-do can live on rice and peas.
14. **북도사름들감자와 모밀농사만히 하오**  
 pouk to saramteul kamcha oa momil nongsa manhi hao  
 north province men potato and buckwheat agriculture many make  
 In the north the people cultivate potatoes and buckwheat.
15. **비추와 무와 마늘과 파는 땅에서 난다**  
 paich'you oa mou oa manal koa p'anan ttangeisye nanta  
 cabbage and turnip and garlic and onion from earth produce  
 Cabbages, turnips, garlic, and onions are grown.
16. **비와 감과 능금과 복숭아와 귤다 있다**  
 pai oa kam koa neungkeum koa poksyonga oa kyoul ta itta  
 pear and persimmon and apple and peach and orange all are  
 There are pears, persimmons, apples, peaches, and oranges.

## EXERCISE 29.

1.      **밭      갈고      가을      보리      심어라**  
          pat      kalko      kaeul      pori      simera  
          field      till and      autumn      barley      sow  
          Plough the land and sow autumn barley.
2.      **가을      보리      봄      보리      보담      낫다**  
          kaeul      pori      pom      pori      potam      natta  
          autumn      barley      spring      barley      more      is superior  
          The autumn barley is superior to the spring sowing.
3.      **밀      가을에      심으고      콩      봄에      심은다**  
          mil      kaeurei      simeuko      k'ong      pomei      simeunta  
          wheat      in autumn      sow and      beans      in spring      sow  
          Wheat is sown in autumn and beans in spring.
4.      **곡식이      잘      되면      백성이      다      걱정      업소**  
          koksiki      chal      toinyen      pail syengi      ta      kekchyeng      epso  
          crop      well if becomes      people      all      anxiety      not is  
          {The people are free from care if they have good crops.
5.      **전년은      흉년      잇더니      올은      풍년      드럿소**  
          chyen nyeneun \* hyoungnyen      itteni      oreun      p'oungnyen      teuresso  
          former year      famine      was but      this year      full year      entered  
          Last year there was a famine, but this year there are full crops.
6.      **이      사이      너무      가쁘러      시절이      잘      못될      듯      하오**  
          i      sai      nemou      kameure      sichyeri      chal      mot      toil-teut      hao  
          this      period      too much      being dry      crops      well not become likely make  
          It is too dry at present and there is every chance of bad crops.
7.      **올에      흉년      되면      굶어      죽을      사람      만라**  
          orei      hyoungnyen      toinyen      koulme      choukeul      saram      mant'a  
          this year      scarce year      if become      starved      about to die      men      many  
          If there is a famine this year, many will die of starvation.
8.      **몬져      달은      가물      더니      이      달은      하루      건너      비      가오**  
          monchye tareun      kameulteni      i      tareun      haro      kenne      pika      o  
          previous moon      was dry but      this moon      one day      across      rain comes  
          Last month was dry, but this month there was rain every other day.

\* Oppositive case.

## EXERCISE 29 (continued).

9. 날이 흐려서 비가 올가 보다  
 nari heurysesye pika olka pota  
 day being cloudy rain coming likely I see  
 The day is cloudy and it looks like rain.
10. 큰 바람 불더니 눈 사 면으로 나라간다  
 k'eun param poulteni noun sa myeneuro \* narakanta  
 great wind blew but snow four faces fly away  
 A strong wind blew and the snow was driven in all directions.
11. 날이 맑고 구름이 높하 일기가 셔늘하 다  
 nari malkko kourami nopha ilkeuika syeneurhata  
 day clear and clouds being high weather is refreshing  
 With a clear sky and high clouds the weather is fine.
12. 장마 때 비가 오다가 기면 히 빛 더 뜨겁다  
 chyangma ttai pika otaka kaimyen hai pit te tteukepta  
 rainy season time rain having come if stops sun colour more is warm  
 If it clears up during the rainy season, the sun is all the hotter.
13. 쇼낙이 올적에 무지게서 고번개 와 우레 하 오  
 syonaki olchekei mouchikei syeko penkai oa ourei hao  
 shower coming time rainbow stand and lightning and thunder makes  
 With a shower there comes the rainbow, with thunder and lightning.
14. 번개 와 뇌성 하더니 뇌가 벼락을 마졌다 하 오  
 penkai oa noisyang hateni nouika pyerakeul machyetta hao  
 lightning and thunder made but who thunderbolt has met says  
 He says somebody was struck with lightning during the thunderstorm.
15. 일기가치워 우박이 쏟아지고 강물이 얼었다 소  
 ilkenika ch'ioe oupaki ssotachiko kang mouri eresso  
 weather being cold hailstones pour out and river water was frozen  
 During the cold weather there was a fall of hailstones and the river froze.
16. 바람 불고 눈이 오니까 얼음즈치러 못가 오  
 param poulko nouni onikka ereum cheuch'ire mot kao  
 wind blow and snow having come ice to slide not go  
 I could not go skating on account of the snow and the wind.

\* Instrumental case.

## EXERCISE 30.

1. **어름** **두터우니** **빠질가** **넘네** **하지** **마라**  
 ereum toutkeouni ppachilka nyemnye hachi mara  
 ice being thick falling anxiety to make avoid  
 Don't be afraid of falling, for the ice is thick.

2. **밤에** **비가** **와서** **따히** **대단이** **밋그럽다**  
 pamei pika oasye ttabi taitani mitkeurepta  
 in night rain having come ground exceedingly is slippery  
 Rain fell during the night, and the ground is very slippery.

3. **물** **가져** **오너라** **내** **세** **슈** **하겟다**  
 moul kachye onera nai syei syou hakeitta  
 water brought come I wash hand will make  
 Bring me some water; I want to wash my hands.

4. **이** **물이** **정치안이니** **쏟아** **내어** **버려라**  
 i mouri chyengch'ianini ssota naiye paryera  
 this water clean not is poured taken out throw away  
 This water is not clean; throw it away.

5. **독에** **물은** **호리고** **병에** **물은** **맑다**  
 tokei moureun heuriko pyengei moureun malkta  
 in jar as for water cloudy is in bottle as for water is clear  
 The water in the jar is dirty, but that in the bottle is clean.

6. **비누** **와** **슈건** **갖다** **노코** **통에** **더** **온물** **부어** **라**  
 pinou oa syouken katta nok'o t'ongei teon moul pouera  
 soap and towel gone place and in tub hot water pour  
 Get soap and a towel, and put hot water in the bath.

7. **내** **곤한** **니까** **오늘은** **일찍** **이** **누어** **자** **겟다**  
 nai konhanikka onareun ilcheuki nouechakeitta  
 I tired because as for to-day early will sleep  
 I am tired and will go to bed early to-day.

8. **방에** **자리** **펴고** **요** **뒤집어** **까** **라** **라**  
 pangei chari p'yeko yo touchipe kkarara  
 in room mat spread and mattress reversed spread  
 Spread the bed on the floor and turn the mattress over.

## EXERCISE 30 (continued).

## 9. 자리 더러오니 새 것 밧고 아깔고니 불켜라

chari tereoni sai ket patkoa kkalko nipoul p'yera  
mat dirty new thing changed spread and blanket spread

The mat is dirty; get a new one and put a blanket over it.

## 10. 립일 일찍이 저워라 내 거동 참예하겠다

nai-il ilcheunki kkaiouera nai ketong ch'amyeihakeitta  
to-morrow early awaken I royal procession will participate

Call me early to-morrow; I assist at the Royal Procession.

## 11. 동지 달 동지 날 나라님군 제스 훈다

tongchi tal tongchi nal naranimkoun chyeisa hanta  
solstice moon solstice day king sacrifice makes

The King sacrifices on the occasion of the winter solstice.

## 12. 그사이민 간에 소동이 대단 하엿다 하오

keu sai min kanei sotongi taitan hayetta hao  
that period people among disturbance exceedingly made says

He says that there was then much excitement among the people.

## 13. 엿더케 알앗소 편지 도 보고 소문도 드렸소

ettek'ei arasso p'yenchi to poku semoun to teurreso  
how knew letter also see and rumours also heard

How do you know? I had letters and I also heard rumours.

## 14. 민 간에 소동하논 말은 다 믿을 수 업소

min kanei sotonghanan mareun ta miteul sou epsu  
people among disturbing speech all reliable means not is

Reports current among the people are never to be believed.

## 15. 관원이 잘 못 다스리니깐드로 민요 낫소

koanoueni chal mot tamarinikkanteuro minyo nasso  
official well not rule because revolution arose

The people rebelled on account of the oppression of the officials.

## 16. 거리에 구경 군이 얼마 몰녀 섰는지 모로

keriei koukyeng kouni elma mollye syennanchi moro  
in street sight-seeing persons how many driven stand whether know not

I cannot tell how many spectators were collected in the street.



## EXERCISE 31.

1. 물 안장 지은 후에 물 걸너라  

mal	anchang	chicun	houei	mal	kellyera
horse	saddle	carry	after	horse	walk

Lead the horse round after saddling.
2. 땀 흘렸으니 안장 아직 벗기지 마라  

ttan	heullyessini	anchang	achik	petkichi	mara
sweat	flowed	saddle	as yet	remove	avoid

It is perspiring; don't take off the saddle yet.
3. 바람 쐬면 물 병 들기 쉽다  

param	ssoimyen	mal	pyeng	tuelki	souipta
wind	if shoot	horse	sickness	entering	is easy

If the pony catch cold it will be sure to be ill.
4. 무거운 짐 소게 싣고 가벼운 짐 물게 시켜라  

moukeoun	chim	sokei	sitko	kapayaon	chim	malkei	sirera
heavy	load	on bull	load and	light	load	on horse	load

The heavy packages put on a bull, the light ones on a pony.
5. 오늘 길 떠나면 어디쯤 가서 머물겠소  

onal	kil	ttenamyen	etaicheum	kasye	memaulkeisso
to-day	road	if depart	whereabout	gone	will stop

Where will you stop on the road if you start to-day?
6. 가다가 정호 술 막 잇스면 자시오  

kataka	chyenghan	syoul	mak	issamyeon	chachio
going when	clean	wine	booth	if be	sleep

I will rest wherever I find a clean inn.
7. 짐 실은 물 몬져 보내고  

chim	sireun	mal	monchye	ponaiko
pack	loaded	horse	before	send and

Send the pack ponies on ahead, and
8. 우리 두리 동행하여 뒤 따라간다  

ouri	touri	tonghainghaye	toui	ttarakanta
we	two	accompany	behind	follow

We two will follow up together after.

## EXERCISE 31 (continued).

## 9. 그 사람이 어제와서 오늘 가려 함오

keu sarami echekkeui oasye onal karyehao  
that man yesterday came to-day is about to go  
That man came yesterday and intends to leave to-day.

## 10. 었지 오늘은 나제 계워 여기 왔느냐

etchi onareun nachai kyeioue yekeui oannanya  
wherefore to-day noon exceeded here have come  
How was it that you came when it was past noon to-day?

## 11. 아침에 바투고 이 때 만 겨를이 잇소

ach'amei patpouko i ttai man kyereuri isso  
early busy and this time only leisure is  
I was busy in the morning and only now found time.

## 12. 일 다 하고 저녁에 가면 었더 함오

il ta hako chyenyekai kanyen ette hao  
work all make and in evening if go how make  
How about going in the evening after finishing the work?

## 13. 오늘은 겨를 업스니 리일 와서 회계 함오

onareun kyereur epsani nai-il oasye hoikyeyi hao  
as for to-day leisure is not to-morrow came accounts make  
I have no time to-day; come to-morrow and settle accounts.

## 14. 너는 구경 가느냐 나눈 다른디 출입 함겟다

nenan koukyeng kananya nanan taran tai ch'youriphakeitta  
as for you sight-seeing go as for me other place will saunter  
Are you going for a walk? I am going somewhere else.

## 15. 내전년에식골갓다가 반년만에 올나왔소

nai chyen nyenei seuikol kattaka pan nyen manei olla oasso  
I former year province gone half year period up came  
Last year I went to the country but came back after six months.

## 16. 네 일 후에 나를 다시 보면 즈세히 알 겐느냐

nei il houei naral tasi pomyen chasyeihi alkeinnanya  
you day after me again if see distinctly will know  
Will you be able to recognise me when you see me again?

## EXERCISE 32.

1. 이 뵤 와 무명이 뉘 혼가 보아라  
 i poi oa moumyengi chyoeunka poara  
 this linen and cotton good whether look  
 See whether this linen and cotton are good.
2. 이 무명은 가늘고 더 뵤는 굵다  
 i moumyengeun kaneulko chye poinan koulkta  
 this cotton fine and that linen coarse is  
 This cotton is fine and that linen is coarse.
3. 이 모시 몇 잔가 재여 보아라  
 i mosi myet chanka \* chaiye poara  
 this grasscloth how many feet being measured look  
 How many feet does this grasscloth measure?
4. 그 사람을 나무 가리워 보지 못 한다  
 keu saramoul namou karioue pochi mot hata  
 that man trees having hidden to see not make  
 I could not see the man, he was hid by the trees.
5. 눈이 근시 함면 근시경을 쓰오  
 nouni keunsi hamyen keunsi kyengeul sseuo  
 eye short sight if make short sight spectacles use  
 Use spectacles if you are short-sighted.
6. 패물 전에 가 안경을 사 오너라  
 p'ai-moul chyenei ka ankyengeul sa onera  
 jewel things shop go spectacles buy come  
 Go to the jeweller's shop and buy spectacles.
7. 무엇이든지 뉘 혼 거슬 사 오너라  
 mouesitench chyoheun kesal sa onera  
 whatever good article buy come  
 Buy whatever is good.
8. 어디 무삼 볼 일이오 어디 무어슬 좇소  
 chyekeui mousam pol irio yekeui mousesal ch'asso  
 there what seeing work is here what seek  
 What is there to see there? What are you looking for here?

\* Chanka contracted for cha (foot) and inka (is it?).

## EXERCISE 32 (continued).

9. 그 연고로 원통혼 백성이 만타  
 keu yenkoro ouent'oughan paiksyengi mant'a  
 that reason murmuring people are many  
 On that account there is much discontent among the people.

10. 관원이 잘 다스리면 백성이 깃거 하여  
 koanoueni chal tasarimyen paiksyengi kitke haye  
 officials well if govern people pleased make  
 If the officials rule well, the people are happy.

11. 관원이 잘 못 다스리면 백성이 부딪기다  
 koanoueni chal mot tasarimyen paiksyengi poutaitkita  
 officials well not if rule people hurt  
 If the officials don't rule properly, the people suffer injury.

12. 그 사이에 헤어진 백성이 만타  
 keu saiei heyechin paiksyengi mant'a  
 that time separating people were many  
 At that time many of the people fled away.

13. 관원이 죄 잇서 파직 하였소  
 koanoueni choi issye p'achik hayesso  
 officials fault having degraded have made  
 The officials being in fault were degraded.

14. 가난한 사람이라도 부지런 하면 잘 지내다  
 kananhau saramirato poucharen hamyen chal chinaita  
 poor men is though active if make well pass  
 The poor will be able to exist if they are industrious.

15. 게으른 사람은 맞당이 가난하오  
 keieran sarameun niattangi kananhao  
 idle men properly poor  
 Idle people deserve to be poor.

16. 부지런이 하면 상급받고 게으르면 벌준다  
 pouchareni hamyen syangkeup latko keieramyen pel chouanta  
 actively if make reward receive and if lazy punishment give  
 I reward the active and punish the lazy.

## EXERCISE 33.

1. **내 집 지으려 하니 목슈 불너 의논 하여라**  
 nai chip chieuryehani moksyou poulle euinonhayera  
 I house am about to make carpenter call consult  
 I am going to build a house; arrange with the carpenters.
2. **저 목과 돌 다 예비 하였으니 돈 먼저 주오**  
 chaimok koa tol ta yeipihayessini ton monchye chouo  
 materials and stone all prepared money before give  
 I have all the materials and stones ready; advance me some money.
3. **모군 불너서 땅 깊게 파고 큰 돌 노하라**  
 mokoun poulesye ttang kipkei p'ako k'eun tol nohara  
 coolies having called earth deeply dig and big stone place  
 Get coolies, dig the foundations well down, and put in big stones.
4. **밖의 담은 벽돌노싸고 안담은 흙으로싸라**  
 patkeui tameun \* pyektollo ssako an tameun heulkeuro ssara  
 outside wall with brick build and inside wall with mud build  
 Make the walls of brick, but use mud for the partitions.
5. **모군 일만 잘 하면 상급 받으리라**  
 mokoun il man chal hamyen syangkeup pateurira  
 coolie work only well if make reward will receive  
 The coolies will only get a gratuity if they work well.
6. **오늘 만일 비 오면 담 싸지 마라**  
 onal manil pi omyen tam ssachi mara  
 to-day if rain come wall to build avoid  
 Don't build the wall to-day if it should rain.
7. **일 잘 하였으니 모군 삭 주고 술 값 더 주오**  
 il chal hayessini mokoun sak chouko syoul kap te chouo  
 work well has made coolie wages give and wine price more give  
 They have worked well; give the coolies their pay and a *pourboire*.
8. **히돋을때에 니러나 일을 일찍이 시작 하여라**  
 hai toteul ttaiei nirena ireul ilcheuki sichakhayera  
 sun rising time rise work early begin  
 Get up at sunrise and set about your work early.

\* Oppositive case.

## EXERCISE 33 (continued).

## 9. 그 기둥 좀 빳구르니 곧게 세워라

keu kitong chom pitkoureuni kotkei syeiouera  
that pillar little slanting upright erect  
Put that pillar up straight; it is slanting.

## 10. 서까래와 다른 직목을 다 곧게 놓으라

syekkarai oa taran chaimokeul ta koteun kesaro \* hayera  
rafter and other materials all straight thing make  
Put the rafters and all the other beams properly straight.

## 11. 개와장이 불너기와 단단히 너어라

kaioachyangi poulle kioa tantani niera  
brickman call tile firmly connect  
Call a bricklayer and roof the house properly.

## 12. 접옹 잘 못 나오면 비 서기 쉽다

chipong chal mot nieumyen pi saiki souipta  
roof well not if connect rain leaking easy  
If the roof is not properly put on it will leak.

## 13. 미장이 불너담에 면회 하여라

michyangi poulle tamei myenhoi hayera  
plasterer call on wall lime make  
Call the plasterer and plaster the walls.

## 14. 벽은 회와 흙을 섞거 발나라

pyekeun hoi oa henlkeul syekke palhara  
partition lime and mud mix plaster  
Plaster the wall with lime and mud mixed together.

## 15. 사벽 몇 바리 사다 가 우회 발나라

sapyek myet pari sata ka ouheui pallara  
mortar several loads buy go above plaster  
Get several loads of mortar and plaster it over.

## 16. 집이 도모지 몇 칸 이냐 헤여 보아라

chipi tomochi myet kan inya hyeie poara  
house altogether how many kan is count see  
How many rooms are there? Count and see.

\* Instrumental case.

## EXERCISE 34.

## 1. 사랑에 손님이 드릿시니 불 좀 때여라

syarangei sonnimi teuressini poul chom ttaiyera  
 in drawing-room guest have entered fire little light  
 Light a fire in the drawing-room; guests have come.

## 2. 나무업스니가가에 보내여 훔사오너라

namou epsani kakae ponaiye han mont sa  
 wood not is shop having sent one bun. come  
 There is no wood; send to the shop and buy a bundle.

## 3. 굴통 높게 싸면 연기가 잘 나간다

koult'ong nopkei ssamyen yenkeuika chal  
 chimney highly if build smoke well goes  
 The chimney will draw well if you build it high.

## 4. 굴통 낮으면 연기 셔린다

koult'ong nacheumyen yenkeui syerinta  
 chimney if low smoke rivet (turns back)  
 If the chimney is low it will fill the room with smoke.

## 5. 대장장이 와서 문 잠을쇠 박으라 하여라

taichyangchyangi oasye moun chameulsoi pakeura hayera  
 big workman came door lock to nail make  
 Tell the blacksmith when he comes to fix the locks on the doors.

## 6. 도비장이 불너 방 다 도비 하여라

topaichyangi poulle pang ta topai hayera  
 paper-hanger call room all paper-hanging make  
 Call the paper-hanger and have the whole house papered.

## 7. 도회 와 풀도 업스니 리일 두 가지 사와

chyohui oa p'oul to epsani nai-il tou kachi sa oa  
 paper and batter also not is to-morrow two kinds buy come  
 There is neither paper nor paste. Buy both to-morrow.

## 8. 몬저느준도회로바르고 후에 다른도회발나

mouchye nachan chyohuiro \* pareuko houei taran chyohui palla  
 first low paper smear and after other paper smear  
 Use cheap paper for the first coat, and other paper for the second.

\* Instrumental case.

## EXERCISE 34 (continued).

9. **오늘 대감을 좀 뵈옵자 하고 왔소**  
 onal taikameul chom poiopcha hako oasso  
 to-day excellency little let us visit say and have come  
 I have come to-day to pay my respects to Your Excellency.
10. **이 사이 일기가 차운디 년중여 평안하오**  
 i sai ilkeuika ch'ioun-tai nyenhaye p'yenganhao  
 this period weather cold time consecutive is well  
 How have you been keeping during these cold days?
11. **예 나는 잘 잇소 마는 덕은 엇더 하오**  
 yei nanan chal isso manan taikoun ette hao  
 yea as for me well is only as for sir how make  
 Yes, I've been very well; but how are you, sir?
12. **오늘은 서리가 만히 와서 나지는 덥다**  
 onareun syerika manhi oasye nachainan tepta  
 as for to-day frost many having come as for noon is hot  
 To-day there was a severe frost, but it was warm at noon.
13. **이러케 좃자 오기는 뜻 밖의 일이 오**  
 irek'ei ch'acha okinan \* tteut patkeui iri o  
 thus visit coming thought outside work is  
 Your calling in this way is more than I could expect.
14. **여보라 담배 붓쳐 오고 차 다려라**  
 ye-pora tampai poutch'ye oko ch'a taryera  
 look here tobacco join come and tea infuse  
 Here! light his pipe and bring tea.
15. **쥬전저에 도흔 술 부어 데여라**  
 chyouchyenchaei † chyoeun syoul poue teiyera  
 kettle good wine pour heat  
 Put good wine in the kettle and heat it.
16. **이 술은 다른 술 과 달나 독지안라**  
 i syoureun \* taran syoul koa talla tokchiant'a  
 this wine other wine with differ poisonous not is  
 This wine is different; it is not strong.

\* Oppositive case.

† Locative case.



## EXERCISE 35.

1. **거리 가면 다리 압호고 발 도 부룻터**  
 kere kamyen tari apheuko pal to poureutt'e  
 on foot if go leg sore and foot also blistered  
 By going on foot your legs will be sore and your feet blistered.
2. **적은 신을 신으면 발이 췌다**  
 cheykeun sineul sineumyen pari chointa  
 small shoes if shoe feet squeeze  
 If you wear small shoes your feet will be sore.
3. **이 사람이 살지고 몸이 건장하다**  
 i sarami salchiko momi kenchyangbata  
 this man flesh carry and body strong  
 This man is stout and strong.
4. **그 사람은 파리하고 몸이 약하다**  
 keu sarameun p'arihako momi yakhata  
 that man lean makes and body weak makes  
 That man is lean and weak.
5. **몸에 오한 나고 번열하고 두 통 나고**  
 momei ohan nako penyelhako tou t'ong nako  
 in body chill come out and feverish and head sore comes out and  
 I am feeling chilly and feverish, and I have a headache.
6. **각통나고 온몸이 압호니 아마 학질인가보다**  
 kak t'ong nako on momi apheuni ama hakchil inka pota  
 foot sore comes out and whole body is sore possibly ague is probable I see  
 My feet are sore and I ache all over ; I think it is an attack of ague.
7. **이 아희 얼굴을 보니 역질 중이 흥엿다**  
 i aheui elkoreul poni yekchil chyoungi hayetta  
 this child face look small-pox heavy has made  
 Look at that child's face ; it has suffered severely from small-pox.
8. **아희가 우물에 빠져 죽을거슬건져 내엿다**  
 aheuka oumourei ppachye choukeul kesal kenchye naiyetta  
 child in well having fallen about to die thing saved extricated  
 A child fell into the well ; it was pulled out and saved.

## EXERCISE 35 (continued).

9. **아모 것 도 이상한 거시 업소**  
 amo ket to isyanghan kesi epso  
 whatever thing also strange thing not is  
 There is nothing strange whatever.
10. **새 소리 듣기 묘하 나가 드러 보아라**  
 sai sorai tentki chyot'a naka teure poara  
 bird sound hearing is good out go hear see  
 The birds are singing prettily ; go and listen to them.
11. **남의 말 드르니 올해 시절이 잘 된다**  
 nameui mal teureni orei sichyeri chal tointa  
 another's speech heard this year crops good become  
 I hear there will be good crops this year.
12. **이 사이에 집 귀별 몇 번 들었소**  
 i saiei chip keuipyel myet pen teureosso  
 this period home news several times I have heard  
 During this period I have heard several times from home.
13. **몬져 들은두번듯고 이 들은편지 아니 보았소**  
 monchye tareun tou pen teutko i tareun p'yenchi ani poasso  
 former month two times hear and this month letter not I saw  
 Last month I heard twice, but this month I received no letters.
14. **지금 무슨 말 들었느냐 귀별 있느냐**  
 chikeum mousam mal teurennanya keuipyel innanya  
 now what speech have heard news is  
 What news have you now heard ? Any news ?
15. **아모 말 도 못 들었소 별 말 업소**  
 amo mal to mot teureosso pyel mal epso  
 whatever speech also not have heard particular speech not is  
 I have heard nothing whatever ; there is nothing special.
16. **그 소식 자세히 들었소 거짓 말이 오**  
 keu syosik chasyeih teureosso kechat mari o  
 that news clearly have heard false speech is  
 That news I heard distinctly ; it is not true.

## EXERCISE 36.

1.        내        아바님        병        드렸시니  
           nai        apanim        pyeng        teuressini  
           my        father        sickness        has entered  
                                 My father is sick;
2.        얼는        가        의원        청하여        오너라  
           elleun        ka        euiouen        ch'yenghaye        onera  
           quickly        go        doctor        having invited        come  
                                 Go quickly and call the doctor.
3.        의원        와서        왔소        그러면        드려        오시리라  
           euiouen        moisye        oasso        keuremyen        tenre        osiraira  
           doctor        served        has come        if so        entered        come say  
                                 I have brought the doctor; tell him to come in, then.
4.        의원        맥        보고        혀        바닥        도        보았조  
           euiouen        maik        poko        hye        patak        to        poasso  
           doctor        pulse        see and        tongue        surface        also        saw  
                                 The doctor felt his pulse and examined his tongue.
5.        의원        말        병        세가        대단        하다        하고  
           euiouen        mal        pyeng        syeika        taitan        hata        hako  
           doctor        speech        sickness        condition        severely        makes        says  
                                 The doctor states that his illness is quite serious.
6.        약        방문        써        주면서        하는        말이  
           yak        pangmoun        sse        chyoumyensye        hanan        mari  
           medicine        recipe        written        while giving        saying        speech  
                                 When giving the prescription, he said:
7.        탕        약        도        쓰고        환        약        도        먹으시오  
           t'ang        yak        to        sseuko        hoan        yak        to        mekensio  
           boil        medicine        also        use and        pill        medicine        also        eat please  
                                 Please take the medicine, part in draught and part in pills.
8.        가로        약은        잘        때        더운        물에        섞서        마시오  
           karo        yakenn        chal        ttai        teon        mourei        t'asye        masio  
           flour        medicine        sleep        time        hot        in water        mixed        drink  
                                 Put this powder in water and take it at bedtime.

## EXERCISES 36 (continued).

9.           **병 중중기는 중중디**  
 pyeng    chyoung-hakinan \*    chyoung-hatai  
 sickness    heavy making    heavy though make  
 Although his sickness is serious,
10.           **약 한 제 만 먹으면 낫겠다**  
 yak    han    chyei    man    mekeumyen    natkeritta  
 medicine    one    dose    only    if eat    will recover  
 He will recover if he only takes one dose of medicine.
11.           **밥 먹는 것 토한 뒤에 체증 낫소**  
 pap    meknan    ket    t'ohan    touiei    ch'yeicheung    nasso  
 rice    eating    thing    vomited    after    constipation recovered  
 After vomiting his food, his constipation was relieved.
12.           **오늘은 어제 보다 좀 낫듯하오**  
 onareun    echei    pota    chom    nan-teut-hao  
 as for to-day    yesterday    compared    little    recovered likely makes  
 To-day he appears somewhat better than he was yesterday.
13.           **폐경 과 간경에 병이 다 들고**  
 p'yeikyeng    koa    kankyengeit    pyengi    ta    teulko  
 lung    and    liver    sickness    all    enter and  
 His lung and his liver were affected, and.
14.           **목 과 무릅히 또 다 부어서 대단이 압하**  
 mok    koa    moureuphi    tto    ta    pouesye    taitan    apha  
 neck and    knee    also    all    swollen    severely    sore  
 He suffered severely from a swollen neck and knee.
15.           **약을 먹고 땀을 내면 나홀러이니**  
 yakeul    mekko    ttameul    naimyen    naheul-t'e-i-ni †  
 medicine    eat and    sweat    if produce    recovering position  
 If you take medicine and begin to perspire, while recovering
16.           **몸을 덥게 간슈하고 바람 쐬지 마라**  
 momeul    tepkei    kansyounhako    param    ssoichi    mara  
 body    hotly    preserve and    wind    to shoot    avoid  
 Keep yourself warm and avoid catching cold.

\* Oppositive case.

† Locative case.

‡ T'e-i-ni, from t'e (condition), i (nominative), and ni (which has the force of a semicolon).

## EXERCISE 37.

1. 슈레 우회 여러 죄인을 시켰소  
 syourei ouheui yere choiineul siressso  
 cart above many prisoners loaded

There are many prisoners sitting on the cart.

2. 그 중에 한 놈을 쇠 사슬로 결박 하였소  
 keu chyoungae han nomeul soi saseullo kyelpak hayessso  
 that among one person iron with chain bound have made  
 One of them was bound with an iron chain.

3. 다른 죄인은 노호로 묶였소  
 taran choiineun noheuro maiyessso  
 other prisoners with rope tied

The other prisoners were bound with ropes.

4. 고을 사림드리 도적들을 잡으라 갔소  
 koel saramteuri tochekeul chapeura kassso  
 district men robbers to capture went

The people in the district went out to apprehend the robbers.

5. 도적이 도망하여 잡지 못 하였소  
 tochekei tomanghaye chapchi mot hayessso  
 robbers having ran away to capture not make

(But) the robbers ran away and they did not catch them.

6. 어제 밤에 여러 군스 몰려고 총 메고 와서  
 echei pamei yere kounsa mal t'ako ch'ong meiko oassy  
 yesterday at night several soldiers horse ride and gun carry and came  
 Yesterday evening a number of soldiers came on horseback, armed with guns;

7. 그 도적들을 다 잡아다가 옥에 가두었소  
 kon tochekeul ta chapataka okei katoa touessso  
 those robbers all captured prison imprison placed  
 They captured all the robbers and imprisoned them.

8. 불안당과 좀도적놈을 함피 잡아 갔소  
 pourantang koa chom tochek nomeui hamkkeui chapa kassso  
 burglars and little robbers person altogether captured went  
 They captured all the burglars and thieves.

## EXERCISES 37 (continued).

9. 관원이 문죄후 후에 복이 만히 쳇소  
 koanoueni mounchoihan houi polki manhi ch'yesso  
 officials having investigated after thighs many flogged  
 The authorities held an investigation and flogged them severely.

10. 괴슈 놈은 매 맞고 목 베혀 죽이고  
 koisyou nomeun mai matko mok paihye choukiko  
 chief person whip meet and neck cut and kill  
 The chief criminal was flogged and beheaded;

11. 두 놈은 형벌 받고 목 묶여 죽이다  
 tou nomeun hyengpel patko mok maiye chonkita  
 two persons punishment receive and neck tied kill  
 The other two were tortured and strangled.

12. 그 남은 칼 씌워 옥에 가도앗소  
 keu namanan k'al sseuione okei katoasso  
 those remaining knife wear in gaol imprisoned  
 The remainder were made to wear the cangue and put in prison.

13. 아모 송사라도 돈 만 잇스면 이기고  
 amo songsa-rato ton man issamyen ikeuiko  
 whatever lawsuit be money only if be gain but  
 If you are rich you will win your lawsuit, but

14. 가난하고 형세 업스면 지기 쉽다  
 kananhako hyengsyei epsamyen chiki souipta  
 poor and influence if not have losing easy  
 If you are poor and have no influence you will easily lose.

15. 가난한 사람은 항상 지고  
 kananhhan saramoun hangsyang ohiko  
 poor as for man always loses but  
 The poor man always loses, but

16. 부자 사람은 항상 이기지 오예 그러하오  
 pouchya saramoun hangsyang ikenichio yei keure hao  
 rich as for man always win yea thus make  
 The rich man always wins. Yes, that is so.

## EXERCISE 38.

1. 이 낭반은 벼슬 높고 더 관원은 갈렸소  
i nyangpaneun pyesal nopko chye koanoueneun kallyesso  
this gentleman rank is high and that official changed  
This man is of high rank; that officer was removed.
2. 전장에서 공을 세우고 큰 벼슬 하였소  
chyenchyangeisye\* kongeul syeiouko k'eun pyesal hayesso  
battle-field merit established and great rank made  
He obtained distinction in the field and rose to high rank.
3. 그 장수는 군사를 잘 거느리지 못 함오  
keu chyangsyounan kounsa chal kenarichi mot hao  
that general soldier well to lead not made  
That general could not lead his troops properly.
4. 싸호다가 적병에게 크게 꺾혔소  
ssahotaka chyek-pyeng-euikē k'eukei p'aihayesso  
fought enemy soldier by largely defeated  
They were severely defeated in battle by the enemy.
5. 더 관원이 싸움에 꺾혀 파직하였다  
chye koanoueni ssahomei p'aihaye p'achikhayetta  
that official in battle being defeated degrade from office  
That officer having been defeated in battle was degraded.
- 6.란리 나면 온 나라히 걱정 되오  
nalli namyen on narahi kekchyeng toio  
war if arise entire nation anxiety becomes  
If war breaks out the whole State is disturbed.
7. 나라히 태평하면 백성 편안함오  
narahi t'ai'p'yenghamyen paiksyeng p'yenanhao  
kingdom if peaceful people happy  
If there is peace the people are happy.
8. 도적이 못 건디여 허여져 도망한다  
tocheki mot kyentaiye heyechye tomanghata  
thieves not enduring scattered fled  
The rebels fled, defeated, in every direction.

\*Ablative case.

## EXERCISE 38 (continued).

9. 도망하는 도적들을 멀리 쫓아라  
 tomanghanan tohekeul melli chchoch'ara  
 flying thieves far off drive off  
 Drive the retreating robbers far away.
10. 군사싸움때대장과 비장들을 만히 썻소  
 kounsa ssahonan ttai taichyang koa pichyang aireul manhi ssesso  
 soldiers fighting time general and officers suffering many used  
 During war the general and the officers suffer severely.
11. 덕병이 드려오거든 변방을 잘 지키오  
 chyekpyengi teureoketeun pyenpangeul chal chikheui  
 enemy troops when enter frontier well guard  
 When the enemy's troops approach, carefully defend your frontiers.
12. 덕병이 드려오기 전에 단단히 예비하여라  
 chyekpyengi teureoki chyenei tantani yeipihayera  
 enemy troops entry before strongly prepare  
 Prepare well before the approach of the enemy's troops.
13. 예비하지 않으면 백 번싸화도 이기지 못한다  
 yeipi-ani-hamyen paik pen ssahoa to ikeuchi mot hanta  
 prepare not if make hundred times fight though to conquer not make  
 If no preparations are made, defeat will follow, however often you fight
14. 아마 여러 날 아니 되여 신관도 임하겠소  
 ama yere nal ani toiye sinkoan toinhakeisso  
 probable several days not becoming new officer will take up duty  
 Probably before many days are over a new magistrate will arrive.
15. 신관을 잘 만나면 백성이 살뜻하오  
 sinkoaneul chal mannamyen paiksyengi sal-tteut-ha o  
 new official well if meet people live probably make  
 If the new official is good, the people will have a chance of existing;
16. 탐하는 관원 만나면 백성이 도탄에 든다  
 t'amhanan koanouen mannamyen paiksyengi tot'anei teunta  
 avaricious official if meet people oppression enter  
 (But) if the official is avaricious, they will be oppressed.



## EXERCISE 39.

1.        또        오리다        예        또        봅세다  
           tto            orita            yei        tto        popsyeita  
           also          will come        yes        also        let us see  
                          I will come again.    Yes, good-bye.
2.        내        갔다가        얼빡        도라        오리다  
           nai            kattaka            elp'it        tora            orita  
           I            having gone        quickly        back            will come  
                          I will come back directly I get there.
3.        리일        가리잇가        아니        오늘        가오  
           nai-il            kariitka            ani            onal            kao  
           to-morrow        will go            no            to-day          go  
                          Shall I go to-morrow?    No, go to-day.
4.        둘        마다        훈        번        식        왔다        가오  
           tal            mata            han            pen            sik            oatta            kao  
           moon          each            one            time          each            came            go  
                          I come and go once every month.
5.        훈        번        가오리다        예        언제든지        오시오  
           han        pen            kaorita            yei            encheitenchi            osio  
           one        time          will go            yes            whenever            come  
                          I will call once.    Yes, come when you like.
6.        갈        뜻        또        하고        안        갈        뜻        또        하고  
           kal        tteut        tto            hako            an            kal        tteut        tto            hao  
           go        intention    also        make and        not        go        intention    also        make  
                          I don't know whether to go or not.
7.        가거든        어루신에귀        문안이나        하고  
           kaketeun            erousineikewi\*            mounan-ina            hao  
           if go            father            respects some            make  
                          If you go, give my respects to your father.
8.        오르락        누리락        하다가        떠러졌다  
           orarak            narirak            hataka            tterehyetta  
           ascend          descend          making            fell down  
                          It fell when floating up and down.

\*Dative case.

## EXERCISE 39 (continued).

9.      **비      드러      왔단      말      업소**  
          pai      teure      oattan      mar      epso  
          ship      entered      came      speech      not is  
          There is no news of the ship's arrival.
10. **이      거슨      내      하란      것      과      달나**  
       i      kesan      nai      haran      ket      koa      talla  
       this      thing      I      said      thing      with      different  
          This is different from what I ordered.
11. **너는      내      식인      거슬      다      하였느냐**  
       nenan      nai      sikin      kesal      ta      hayennanya  
       as for you      I      ordered      thing      all      have made  
          Have you done all that I ordered you to do?
12. **너      왜      조심을      좀      더      아니      하였느냐**  
       ne      ouei      chosimeul      chom      te      ani      hayennanya  
       you      why      care      little      more      not      have made  
          Why have you not been a little more careful?
13. **너      친히      가      보아야      또겠느냐**  
       ne      oh'inhi      ka      poaya      chyok'einnanya  
       you      personally      go      having seen      will be good  
          Had you not better go yourself and see?
14. **지금은      겨를      업다고      리일      오마고      하더라**  
       chikeumeun      kyeral      eptako \*      nai-il      omako\*      hatera  
       as for now      leisure      not is      to-morrow      will come      says  
          He says he has no time now, but will come to-morrow.
15. **나를      청      하였시더      볼      일이      있어서      못      갔소**  
       naral      ch'yenghayessitai      pol      iri      isseye      mot      kasso  
       me      invited though      seeing      work      being      not      gone  
          I was invited, but had business and could not go.
16. **가기는      가겠시더      오늘은      일이      있어서      못      가요**  
       kakinan      kakeissitai      onareun      iri      isse      mot      kago  
       as for going      though will go      as for to-day      work      being      not      go  
          I'll go some time, but I am busy to-day and can't go.

\*Ko indicates close of quotation.

## EXERCISE 40.

1. 부엌에 큰 솥과 적은 것 둘이 있스니  
 pouekei k'eun sot koa chyekeun ket touri issani  
 in kitchen large pot and small thing two are  
 There are two pots in the kitchen, one large and one small.
2. 방 칩다 아궁에 불때고 화덕에 석탄 노하라  
 pang ch'ipta akoungei poul ttaiko hoatekei syekt'an uohara  
 room cold in flue fire burn and in stove coal put  
 The room is cold; light the *kang* and put coal in the stove.
3. 칼과 슈가락 다 있는가 보아라저 가락만 있소  
 k'al koa syoukarak ta innanka poara chyekarak man isso  
 knife and spoon all are whether see fork only is  
 See if all the knives and spoons are there. There are only forks.
4. 차관과 찻종과 술잔 만히 있고  
 ch'akoan koa ch'atchyong koa syoulchan manhi itko  
 teapot and teacup and wineglass many are but  
 There are many teapots, teacups, and wineglasses; but
5. 사발과 대접은 업스니 사와야 하겠다  
 sapal koa taichyepeun \* epsani sa oaya bakeitta  
 bowl and plates not are buy having come will make  
 There are no bowels or plates. Better buy some, then.
6. 하인 불너 불 뛰고 물 끓이고 차 다리라  
 hain poulle poul p'ouiko moul kkeuriko ch'a tarira  
 servant call fire burn and water boil and tea infuse  
 Call my servant to light the fire, boil some water, and make tea.
7. 자리 조반은 가져 오고 덤심은 늦게 지어라  
 chari chopaneun kachye oko chyemsimeun neutkei chiera  
 mat breakfast bring come and as for tiffin late make  
 Bring my early breakfast, but make my tiffin later.
8. 저녁은 국 끓이고 생선과 소고기 구어 오너라  
 chyenyekeun kouk kkeuriko saingsyen koa sokoki koue onera  
 as for evening soup boil and fish and ox flesh roast come  
 For dinner make some soup and roast some fish and beef.

\* Opposite case.

## EXERCISE 40 (continued).

## 9. 손님 한나 오겠시니 음식 착실 이예 비 하 여 라

osnnim hana okeissini eumsik ch'yaksiri yeipihayera  
 guest one will come food carefully prepare

I have a guest coming, so prepare a good dinner.

## 10. 엇던 낭반 이 보고 듣고 와서 대 인 뵈 읍 자 하 오

etten nyangpani pokyo t'ako oasye tai-in poiopcha hao  
 some gentleman chair ride and came great man let us see says

A gentleman has come in a chair and wants to see you, sir.

## 11. 내 당신 을 어제 브러 얼마 를 기 드 린 지 모 로

nai tangsineul echei peu'te elmareul\* kitarinchi moro  
 I sir yesterday from how much to wait not know

Since yesterday I have been looking for you ever so much.

## 12. 왔 겿 지 마 는 급 훈 일 노 대 궐 드 러 갔 다 왔 소

oatkeitchi manan keuphan illo taikouel teurekatta oasso  
 was coming yet urgent work palace entered came

I was coming, but went to the Palace on urgent business.

## 13. 을 줄 알고 변 변 치 못 훈 음식 을 예 비 하 엿 소

olchoul alko pyenpyench'i-mot-han eumsikeul yeipihayesso  
 coming know and good not make food prepared

I knew you were coming, and prepared a small repast.

## 14. 더 접 을 이 러 케 과 히 하 시 니 모 음 에 불 안 하 오

taichyepeul irek'ei koahi hasini masmei pouranhao  
 welcome thus excessive make in mind uneasy

You have been so hospitable, I do not know how to thank you.

## 15. 대 감 언 제 던 지 거 룰 잇 스 면 내 초 자 가 오 리 다

taikam encheitenchi kyeral issamyen nai ch'acha kaorita  
 excellency whenever leisure if be I seek will go

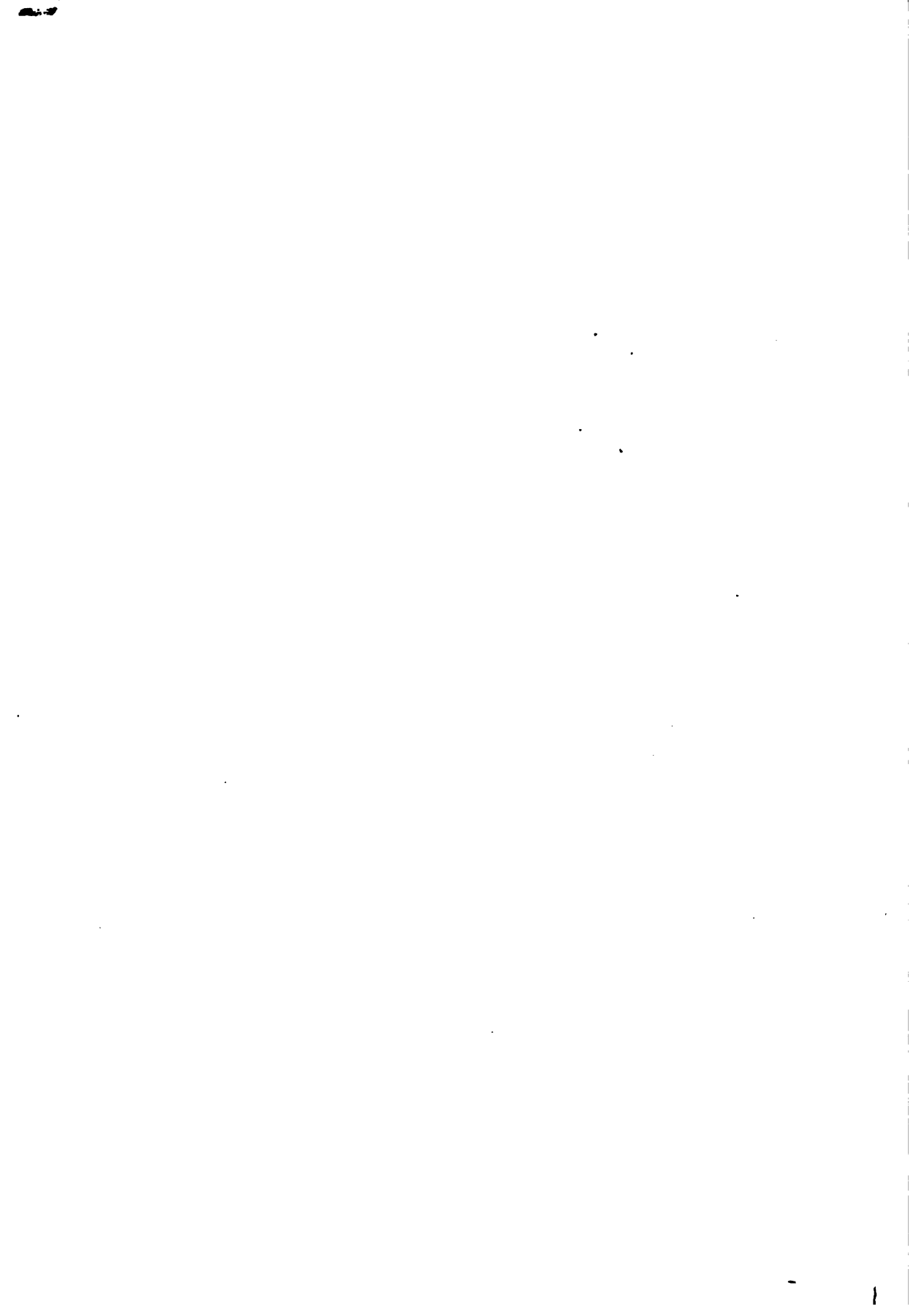
I will call on Your Excellency whenever you have leisure.

## 16. 흥 상 별 노 일 이 업 스 니 아 모 때 라 도 오 시 오

hangsyang pyello iri epsani amo ttai-rato osio  
 always particularly work not is any time though come please

I never have anything special to do; come at any time, please.

\* Accusative case.











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